

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 14th March 1908.

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I.—FOREIGN POLITICS.

A CORRESPONDENT of the *Namoi Moqaddas Habul Matin* [Calcutta] of the 2nd March repudiates the observations made by a correspondent of *Irshad of Bodkoba* (a) that

NAMAI MOQADDAS
HABUL MATIN,
Mar. 2nd, 1903.

Persian Politics.

there is political wisdom underlying the Turkish expedition on the Persian frontier, inasmuch as the Ottoman Empire wishes to make up for the loss sustained by it in its disintegration, and finding its existence insecure in Europe is endeavouring hard to extend its dominion in Asia; (b) that the Turks appear to have entered into a negotiation *in camera* with the Russians, in pursuance of which the encampment of a Turkish garrison in the Persian territory will be followed by an incursion into it of the Russian soldiers and (c) that there is at present better feeling between the Turks and the English, and accordingly the Amir of Afghanistan will receive instruction as to assuming a particular attitude towards the movement of the Turkish troops in the western part of his dominion. The writer says that all this is a foolish surmise. The Turks have no politics of their own, or else so much of their territory would not have slipped away from their hands. Again, if they had the slightest touch of political wisdom, they would not have taken so inconsiderate a step as to wrong a Moslem empire, in face of the fact that the Christian powers have generally been striving for the subversion of the Muhammadan nation and State.

2. The *Hitavadi* [Calcutta] of the 6th March writes:—

HITAVADI
March 6th, 1903.

The end of the Zakka Khel War. The only gain which the Indians will derive from the just terminated Zakka Khel War will be that they will have to meet its whole cost; but the renowned warriors, who with heroic courage killed many innocent men, will surely win medals and titles for their exploits. Will not the great General Willcocks, who won this terrible fight, receive a peerage? It is a great relief to us that the war has so soon come to an end.

3. The Christian revolutionaries of Macedonia, writes the *Mihir-o-Sudhakar*

MIHIR-O-SUDHAKAR,
Mar. 6th, 1903.

The Macedonian question.

[Calcutta] of the 6th March, have again raised troubles in the country and have set all the European powers athinking as to the best means of restoring peace in Macedonia. The revolutionaries and their friends are trying by sinister means to separate Macedonia from the Sultan's dominions. It is their endeavour to prove that the Sultan is unable to maintain peace in Macedonia. And the British Government is leading this move on their part. In his speech from the Throne, His Majesty King Edward VII, said many things about Macedonia. A draft scheme for restoring peace in the country has been sent to all the other Powers and in this it has been proposed to increase the force of gendarmes in Macedonia and place them under European officers invested with a certain amount of local administrative power. The cost of all this is to be met by a reduction in the Turkish military expenditure at the place. Differences of opinion have arisen in their proposal among the different Powers. But what will the Sultan do if in the long run England's scheme is adopted? An independent and powerful sovereign can never submit to such an unjust and humiliating scheme. Such an insulting proposal has never before been made to the Turkish Government. But what will be the consequence if the Sultan does not accept the scheme? Germany is Turkey's friend and bound to Turkey by commercial interests. France is Germany's enemy. The relations between Russia and Austria are strained. Under such circumstances, if the Powers desire to force Turkey to accept England's scheme, the result will be a Continental war of unprecedented ferocity.

4. The *Sri Sri Vishnu Priyo-o-Ananda Basar Patrika* [Calcutta] of the 6th March is anxious to learn how many crores of rupees have been spent in the just terminated Zakka Khel War.

SRI SRI VISHNU
PRIYO-O-ANANDA
BASAR PATRIKA,
Mar. 6th, 1903.

5. The *Bangavasi* [Calcutta] of the 7th March cannot understand why the British Government should be so eager now to obtain the Amir's assent to the Anglo-Russian convention, seeing that it did not think it worth

BANGAVASI,
Mar. 7th, 1903.

The Amir and the Anglo-Russian agreement.

its while to take His Majesty into its counsels before framing the Agreement. Why is His Majesty being paid eighteen lakhs a year, if he is held by the British to be inferior to the Great Powers of Europe?

BANGAVASI,
Mar. 7th, 1908.

6. In connexion with the evacuation of the Chumbi valley, the *Bangavasi* [Calcutta] of the 7th March writes that amongst Europeans at Darjeeling it is now being bruited

The evacuation of Chumbi.

about that the Tibetans have begun cutting telegraph wires here and there. Does this rumour foreshadow another expedition to Tibet?

BANGAVASI,
Mar. 7th, 1908.

7. Referring to the attitude of the English public over the alleged Congo atrocities, the *Bangavasi* [Calcutta] of the 7th March writes that the English public are

The Congo atrocities.

keenly alive to the defects of others, but they are blind to their own numerous imperfections. If it were not so, would they now be indifferent to Bombata's grievances or to the Transvaal Indians' sufferings?

NAVASAKTI,
Mar. 7th, 1908.

8. The *Navasakti* [Calcutta] of the 7th March publishes a Bengali rendering of the wire which the new Egyptian Nationalist who has succeeded Kamel Pasha in the leadership of his party, sent to the British Foreign office immediately on his being elected to that office, protesting against the continuance of the British occupation of Egypt.

The new Egyptian Nationalist Leader.

DAILY HITAVADI,
Mar. 11th, 1908.

9. Referring to the recent speech delivered by Count Okuma, in which he is reported to have said that he was a worshipper of England and that the Indians ought to be thankful that the English were ruling over them, the *Daily Hitavadi* [Calcutta] of the 11th March writes :—

Count Okuma's speech.

That Japan is no friend of India was first declared by Pandit Kavya-bisharad. All the pompous declarations of Japanese Statesman at the time of the Russo-Japanese War that Japan would be the champion of Asia, that she would look to the interests of India, etc., have been falsified. Japan's conduct towards Korea shows that although the Japanese are Orientals, they are the disciples of the Western diplomat Machiavelli. Count Okuma's speech implies that Japan will join England in the exploitation of India.

II.—HOME ADMINISTRATION.

(a)—Police.

NAVASAKTI,
Mar. 6th, 1908.

The police and seditious newspapers.

10. The *Navasakti* [Calcutta] of the 4th March writes :—

A little bird has whispered into our ears that the *Navasakti* office is just now engaging the active attentions of the detective police. Half a dozen compositors from the Government printing offices are trying (and perhaps have succeeded in their efforts now) to get employed in the presses of the *Navasakti*, the *Sandhya*, the *Yugantar* and the *Bande Mataram*. Their aim is to get possession of manuscripts of seditious articles and so get the actual writers of sedition convicted.

SANJIVANI,
Mar. 5th, 1908.

11. The following is a full translation of an article under the heading "Will you govern the country by means of oppression?" which appears in the *Sanjivani* [Calcutta] of the 5th March :—

Punitive police in Eastern Bengal.

The country will not be governed by means of oppression. If any men think that they would by means of oppression make everybody afraid and obedient, we request them to read the history of the world. Oppression may succeed for a time, but the oppressors are few in number (and) the oppressed are many in number; hence the day soon arrives when the oppressors suffer endless pain by being terribly oppressed. If this indeed be the unmistakable lesson of history, then we ask, will the Government be able to fulfil the object of its heart by means of the punitive police that is being established for suppressing the *swadeshi*?

If there be thefts, dacoities, murders, etc., at a place, and if the police cannot catch the wicked persons, and if it be suspected that the villagers are concealing the thieves, dacoits, etc., then the Government may employ a punitive police force to punish all the people of the village.

Punitive police forces have been employed at Jhalakathi, Ujirpur and Baukal in Backerganj. A man was murdered at Ujirpur. Nobody knows who committed the murder. Nobody can say that the villagers were implicated in the murder. Still a punitive police force has been employed there. The Government can show some ground for employing a punitive police force at Ujirpur, but will it be able to show any cause for having employed the punitive police at Jhalakathi and Baukal? There was no prevalence of thefts (and) robberies at Jhalakathi and Baukal, nor was anybody murdered there. Why then has a punitive police force been employed in those places? The *swadeshi* agitation was very strong at Jhalakathi and Baukal. *Belati* goods were almost driven out of the markets of those places. The public firmly believe that it is for this alone that punitive police forces have been employed there. The belief has not been confirmed in the public mind without a cause. The amount of police-tax which has been imposed on a certain *swadeshist* is Rs. 120; the tax imposed on a traitor to the *swadeshi* whose means are equal to his i.e., the *swadeshist's* is not more than Rs. 5. Seeing this, the public say that it is only to suppress the *swadeshi* that the Government has quartered the punitive police (there). A tax of Rs. 30,000 has been imposed for six months on the people of Jhalakathi, Ujirpur and Baukal. It is impossible for the villagers to pay this heavy tax. The villagers are ready to go to jail for not paying the tax, but the Government will not send anybody to jail (but) will realise the tax by selling their moveable properties. If the tax cannot be realised by the sale of moveable properties, then (the Government) will sell their immovable properties. They are *swadeshists*, and is it for this offence that their houses and homes will be sold by auction?

Punitive police forces have been quartered at three places in the district of Backerganj, but at 14 places in the Mymensingh district. The punitive police has been quartered at the following 14 places, viz., Kalipur, Gauripur, Hosainpur, Banagram, Purvadhala, Anandaganj, Fulpur, Sherpur, Dewanganj, Bahadurabad, Islampur, Jamalpur, Bukshiganj, Pingna, etc.

Two zamindars fought each other at Kalipur, and hence a punitive police force has been quartered there. We have nothing to say to this. But why have such forces been quartered in other places?

Terrible outrages were committed at Jamalpur and in the eastern portions of Mymensingh in Baisakh and Jaishtha last. Incited by the words of some self-seeking mollahs, a number of illiterate and short-sighted Musalmans belonging to low classes committed loot. For this no Hindu or Muhammadan gentleman was responsible. Some of those who took part in the riots and disturbances were punished in court. Why then has a punitive police force been quartered? Why then has the burden of the cost of the punitive police been thrown on peaceful Hindu and Musalman gentlemen? No outrages have been committed by low-class Musalmans at Pingna. Why then has a punitive police force been quartered there?

The belief of the public is that the Government has quartered punitive police forces at those places with the object of suppressing the *swadeshi*. Let the Government reply whether this belief of the public is true or false. Let the Government show cause why punitive police forces have been employed in those places. If it does not, then everybody will say that the Government is committing great oppression.

The belief that the Government is committing great oppression has been rooted in the minds of the people. The *zid* of the public is increasing; the whole country is anxious to help the oppressed.

The people of our country are carrying on the *swadeshi* agitation, and the Government is quartering punitive police forces for suppressing them. All Bengalis are saying with united voice: "No, we will not allow our *swadeshi* brothers to be oppressed in this way. We shall pay a portion of the tax that has been imposed on them. Whatever Hindu and Musalman will be persecuted for the sake of the *swadeshi*, all of us Bengalis will bear a share of that persecution.

"No, we will not allow the love for (our) own country to be trampled upon by oppression."

This is the dreadful determination of all Bengalis.

The Brahmin pandits living at Anandaganj have written a letter to the Magistrate. On a perusal of that letter, we learn that the tax has not been imposed on any other man of that place. The burden of the tax has been laid only on 18 Brahmin pandits and two Brahmin ladies. What sort of justice is this? The low-class Musalmans of Fulpur committed outrages in the bazar at Anandaganj and the neighbouring places (but) a few peaceful Brahmin pandits and two ladies were made responsible for bearing the cost of the punitive police.

Is it in this way that the administration of Eastern Bengal will be carried on? If, indeed, it be so, then let the whole country try to help the peaceful people who are persecuted. The body of my *swadeshi* brother has been scratched, and its pain is being felt in my body also. The entire country is girding up its loins to lessen the pain of the *swadeshi* brothers by giving money.

ANUSILANI,
Mar. 6th, 1908.

12. The *Anusilani* [Calcutta] of the 6th March refers to the allegations against police Sub Inspectors Mathur Dam and Tarinicharan made by the prosecution witness Benimadhab Basu in the Mymensingh riot case and says that if these allegations are found to be true, the guilty police officers should be severely punished.

HITAVADI,
March 6th, 1908.

13. Referring to the punishment of some Police officers for having interfered with the Mohurram procession at Dacca, the *Hitavadi* [Calcutta] of the 6th March says that it is very good of the Government to have punished them. But is it no offence to molest the Hindus? Were the Mymensingh police punished for having caused a disturbance on the *Bijoya* day, and for having interfered with the immersion of the idols? Is not the Government's indifference in the latter case an instance of the policy of "divide and rule"?

HITAVADI,
Mar. 6th, 1908.

14. Referring to the demand of Rs. 2,500 in open court made by a Muhammadan witness in the Crabbe murder case, who stated that *daroga* Sarafat Ali promised him the above sum as a reward if he (the witness) gave evidence incriminating himself and the accused, the *Hitavadi* [Calcutta] of the 6th March says:—

Comment upon this is useless. We are only anxiously expecting to see when the *daroga*, Sarafat Ali, gets promotion.

SAMAY,
Mar. 6th, 1908.

15. Referring to the suspension of one European Police Inspector and three other police servants in connection with the friction which took place between the police and the Musalmans of Dacca on the occasion of the last *Muharram* festival, the *Samay* [Calcutta] of the 6th March says that it is surely because the Nawab of Dacca was concerned in the matter that the police have been punished. If the police had committed even worse oppressions on Hindus than what they had committed on Musalmans, they would most probably have escaped punishment. The reason of such differential treatment on the part of the authorities of the new province is incomprehensible.

SANDHYA,
Mar. 6th, 1908.

16. The *Sandhya* [Calcutta] of the 6th March asks why the body of Babu Kshetra Mohun Mitra, Deputy Magistrate, who died from the effects of an acid thrown in his face, was taken to the morgue. The cause of death in this case was known to all. Everybody knows that Hindus have very great objections to post-mortem examinations. Much more is it objectionable where respectable people are concerned. The coroner's inquest might have been held at the house of Kshetra Babu. But who is there to listen to these things?

SANDHYA,
Mar. 6th, 1908.

17. The *Sandhya* [Calcutta] of the 6th March reports that on the 6th March last, Kshetra Nath Sardar and some others were set upon by some up-country coolies near Sabgachhi and severely beaten and robbed. Information was given to the Alipore police.

SANDHYA,
Mar. 6th, 1908.

18. The *Sandhya* [Calcutta] of the 6th March writes that on last Sunday about 22 dacoits entered the house of a washer-woman of Entally, severely beat the inmates and made away with all the clothes they found in the house. Anarchy seems to

be beginning to prevail even in the heart of the city of Calcutta, the capital of India.

19. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 6th March writes that some Brahmans of Sakhnai village have been made to bear the greater portion of the cost for the punitive police quartered at Anandaganj, Bazar in the Mymensingh district. The Brahmans have said in their petition to the District Magistrate that there is no reason why a punitive police force should have been stationed at Anandaganj. A breach of the peace is apprehended owing to the oppression of the police on the Musalmans.

20. The report that Mr. Garlick has lately cancelled all gun licenses enjoyed by Hindus makes the *Bangavasi* [Calcutta] of the 7th March ask:—

Mr. Garlick and gun-licenses in Mymensingh. Has Mr. Garlick got any evidence that Mr. Allen was shot by a Hindu and that the possession of fire-arms by Hindus jeopardises British rule? Such excesses are to be deprecated by all means.

21. The *Bangavasi* [Calcutta] of the 7th March narrates how lately on the occasion of a Burmese festival at Moulmein, a European touched the person of a respectable Burmese lady who was present in the gathering and then remarks:—

Examples are coming to light every day showing how much these men who claim the adoration of the entire world on account of their superior civilisation, are the slaves of their passions. One can never keep one's real character a secret.

22. The case relating to the appointment of special constables which lately came up before Justices Rampini and Sharfuddin, gives the *Bangavasi* [Calcutta] of the 7th March an opportunity of remarking:—

As a matter of fact the English have no sort of Government founded on justice. They can do whatever they like. Are not cases like this strengthening such an impression in the public mind?

23. The *Basumati* [Calcutta] of the 7th March writes that one of the accused in the Crabbe murder case, who had been made a prosecution witness, after giving his evidence, addressed the Judge as follows: "Now that I have finished giving evidence, give me two and a half thousand rupees. The Inspector said this sum would be given me if I gave evidence." The writer then concludes as follows:—Are we to smile or to weep? What would that friend of the police, Sir Andrew Fraser, say?

24. The *Bharat Mitra* [Calcutta] of the 7th March writes that on the occasion of the inauguration of the Ranchi Police Training School, Sir Andrew Fraser was glad to hear himself called the Policeman's friend by Mr. Knyvett, Inspector-General of Police, who then presented an address to him on behalf of the Bengal Police force. But it was even before this, says the paper, that the people knew the God-loving Sir Andrew who traces his descent from a priestly family to be a friend of the Police, that is when he spent seventeen thousand rupees out of public funds on their account in the *Daily News* libel case, when he defended their conduct in connection with the atrocities they committed at the Beadon Square riots and also when he recently offered a proposal to the High Court regarding the judicial criticism of the Police. So that, Sir Andrew has now declared himself to be a friend of the very policemen who were denounced by Mr. Kier Hardie as being worst of all other men of their class in the world and who were found fault with by Sir John Woodburn, the late Lieutenant-Governor of Bengal, as also by Sir Andrew himself, as President of the Police Commission, only five years ago.

25. "What does account for this difference of treatment?" asks the *Bharat Mitra* [Calcutta] of the 7th March, noting that, while the policemen who looted the property of the Hindus at Mymensingh and also belaboured them downright, were allowed to go unscathed by the Local Authorities, one European Inspector of Police and three native constables have been suspended for misconduct against Muhammadans, in connection with the last *Muharram*

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Mar. 6th, 1908.

BANGAVASI,
Mar. 7th, 1908.

BANGAVASI,
Mar. 7th, 1908.

BANGAVASI,
Mar. 7th, 1908.

BASUMATI,
Mar. 7th, 1908.

BHARAT MITRA,
Mar. 7th, 1908.

BHARAT MITRA,
Mar. 7th, 1908.

riots at Dacca, notwithstanding the fact that some of the policemen were assaulted by the former, on the occasion of the event. Is it because the police ventured to fight with the beloved consort of Sir Bamfylde Fuller?

HOWRAH HITTAISHI,
Mar. 7th, 1908.

26. The *Howrah Hitaishi* [Howrah] of the 7th March accuses the first (senior?) Sub-Inspector of the Nandigram thana in the Midnapore district, of having causelessly harassed a *swadeshi* preacher named Rasaraj Maiti at the instigation of a dafadar named Durgacharan. The attention of the authorities is drawn to the conduct of both the Sub-Inspector and the dafadar.

A *swadeshi* preacher harassed by the police in the Midnapore district.

NAYAK,
Mar. 7th, 1908.

Quartering of Punitive police forces.

27. The recent petition of certain inhabitants of Anandaganj Bazar to Government for the withdrawal of the punitive police force which has been quartered there, gives the *Nayak* [Calcutta] of the 7th March an opportunity of pointing out that punitive police was in the old days never quartered without very grave provocation. Nowadays punitive police forces are quartered anywhere and everywhere and moreover Musalmans do not usually have to pay for their upkeep. What hardship this extra charge is, in these days of high prices, may be easily imagined.

NAYAK,
Mar. 7th, 1908.

The Dacca *Muharram* fracas.

28. The recent suspension of the Inspector of the Dacca police for his connexion with the late *Muharram fracas* at that town, is to the *Nayak* [Calcutta] of the 7th March, one more example of the partiality which Government now displays in its dealings with Musalmans as against Hindus, for no police officer has yet been punished, though the sanctity of Hindu homes and Hindu temples has been violated during the last few months in Mymensingh, Calcutta and many other places in the two Bengals.

DAILY HITAVADI,
Mar. 8th, 1908.

The police and loyalty.

29. The police, writes the *Daily Hitavadi* [Calcutta] of the 8th March, is, to the people of this country, the highest manifestation of sovereign power. To most people in this country the doings of the police actually appear as doings of the Sovereign or of his representative. Policemen take advantage of this idea among the people and take the name of law to justify and support their oppressions and tyrannies. An instance of this was cited by Sir Andrew in his recent speech at Ranchi, in which he described how once a poor cultivator suffered great loss owing to a head-constable of police having compelled him to leave his plough-bullocks uncared for in a field which he had been ploughing at that time. On another occasion, a police-constable told a cobbler in Barabazar, Calcutta, that he must mend his shoes, as it was the *Sarkar Bahadur's* (Government's) work. Surely such conduct on the part of policemen is not calculated to infuse loyalty into the minds of the people, most of whom consider the doings of the police to be the doings of the Government. The people who live in villages are perfectly unconcerned with the politics of the British Empire. The highest information which they seek is whether the daroga of the thana in which they live is a good man or a bad man, and their highest pleasure consists in being well treated by him. They care neither for the stability nor for the instability of British rule in this country. Their approvals and disapprovals of public measures are all concerning the doings of the police. Indians who have been to England say that in London police-constables on duty in public streets are the pink of courtesy and are always ready to help passers-by with any information that may be wanted. In this country, however, *lalpugreewalla* (red-turbanned) police-constables are the embodiments of *hauteur* and insolence. No respectable man would approach them for fear of being insulted. If any police officer turns out to be a polite man, he is considered an exception to the general rule. In a country where the people consider the police to be the representatives of the sovereign—a police which is remarkable for its oppressiveness and corruption—there is very little hope of the feeling of loyalty becoming general. If it is wanted to make the people of the country loyal, the police should be taught to be kind and civil to them. If in addition to all the sufferings which are caused to them by plague, malaria, famine, etc., they are oppressed and persecuted by the police in the name of the law, it will be madness to expect them to be loyal to the Government.

30. The *Daily Hitavadi* [Calcutta] of the 8th March gives the following account of the cooly riot which has occurred in a jute mill at Kankinara on the Eastern Bengal State

The Kankinara cooly riot.

DAILY HITAVADI,
March, 8th, 1908.

Railway :—

Close to the mill there was a bustee in which the coolies lived. On Thursday the 5th instant, a fire broke out in this bustee and reduced it to ashes. The coolies thought that the European officers attached to the mill had instigated some people to set fire to the bustee in order to get rid of it, as it was too close to their residence. It was also thought that the white men did not do as much as they could for checking the spread of the fire. Led by these ideas the coolies resolved to avenge the loss caused to them and not to live any longer at the place. When the Sub-Inspector of the Naihati police came to investigate the matter, they plainly told him that wherever they would go their houses would be set fire to, and that they were, consequently, prepared to leave Kankinara. On Friday morning 6,000 coolies went to work in the mill as usual. But at about 10-30 A. M., nearly 5,000 of them came out of the mill premises and held councils among themselves as to what course they should adopt. One of them cried out that as the sahebs had ruined them by setting fire to their houses, they must take revenge on the sahebs by beating them and setting fire to their houses and the jute-godowns. At this the coolies rushed towards the mill. But in the meantime the gates of the mill had been closed and fastened. The coolies tried to break through them. The sahebs fired some shots and thus obliged the rioters to run away for their lives.

31. A correspondent to the *Navasakti* [Calcutta] of the 10th March says that scarcely a night passes when there is not a dacoity at Bhatpara (in the 24-Parganas). As many as seven dacoities took place recently within a single night, and the area of the dacoits' operations was limited only to half a mile. The police were informed but took no action in the matter. The local volunteers are, therefore, guarding the village and a few nights ago they had a tussle with a band of dacoits in which some of the ruffians got wounded. The writer asks the authorities to pay the matter their prompt attention.

NAVASAKTI,
Mar. 10th, 1908.

Dacoities at Bhatpara (in 24-Parganas).

32. In connexion with the recent troubles at Tuticorin, the *Navasakti* [Calcutta] of the 4th March writes :—

The situation at Tuticorin.

NAVASAKTI,
Mar. 4th, 1908.

A strong rumour prevails that the Assistant Superintendent of Police is looking out for an opportunity of shooting Messrs. Siva and Pillay dead or implicating them in a false case, for their speeches have so far been found to afford no case for a prosecution.

Detectives are swarming in the town, disguised as barbers, shoemakers and beggars. And the National Volunteers in turn are keeping an eye on their movements.

The total European population is in a panic. They pass the nights on steamers by the sea-beach.

(b)—Working of the Courts.

33. Referring to the infliction of two years' imprisonment upon Myers who stood charged with the murder of a European by the High Court, the *Anusilani* [Calcutta] of the 6th March writes :—

The Myers trial at the High Court.

ANUSILANI,
Mar. 6th, 1908.

Let the reader mark how Myers was held to have been guilty of neglect and rashness, but not of murder, in such a case as this! This is the Judge who gave seven years to Rajab Ali who had killed a man while in a drunken state, and five years to another man whose only offence was that he was present when a riot was going on. Our only regret is that the same Judge while presiding at the High Court Sessions, meted out different degrees of punishment according to the colour of the accused persons.

34. Referring to the Myers case, the *Samay* [Calcutta] of the 6th March says :—

The Myers case.

SAMAY,
Mar. 6th, 1908.

Directly we have no concern with the case, for it arose out of Myers, a European, having killed another European by a pistol shot. Myers has been given only two years' imprisonment by the High Court, and it would have been all the same for us had he been hanged or

transported or even released. But the question is, would any Indian, guilty of a similar offence, have been let off with such light punishment? Contrast the Myers case with two other previous cases in which certain natives had been tried by the Hon'ble Justice Harrington, the same Judge who tried Mr. Myers. In one of these cases, one Rajabali was given seven years' hard labour for having killed a man with a single stroke of an axe while in a state of intoxication. In the other case two men named Shaik Abdul and Uzir were sentenced to eight years' rigorous imprisonment for having committed a riot (in which, however, no life was lost); two other men named Muhammad and Nasib were sentenced to six years' rigorous imprisonment for having been present in the riot with sticks (not daggers, swords or guns); and another man was sentenced to five years' rigorous imprisonment for having simply abetted the riot.

BANGAVASI,
Mar. 7th, 1908.

35. In commenting on the sentence passed on Harold Myers, the *Bangavasi* [Calcutta] of the 7th March writes:—

The Myers case.

While two years sufficed for Myers' offence the mere fact that a fire-arm was found in the possession of an Indian is held enough to justify a sentence of death on him, as witness Mr. Cumming's judgment in the Comilla Case.

BANGAVASI,
Mar. 7th, 1908.

36. The case of Asha Ram who lately got six months' imprisonment in the Agra Sessions for having lodged false information of a dacoity at the police thana and which are

A case from Agra.

subsequently acquitted of the charge by the High Court is, to the *Bangavasi* [Calcutta] of the 7th March, an illustration of the failures of justice which are so frequent in the inferior Indian courts and which so far have failed to obtain due attention from Government.

BANGAVASI,
Mar. 7th, 1908.

37. In noticing how Mr. Justice Casperz lately stated at Faridpore that there would be no partition of the Calcutta High

The Partition of the High Court.

Court within the next 10 years unless the people asked for it, the *Bangavasi* [Calcutta] of the 7th March writes:—

If popular opinion is held to be of so much value when the question is about the partition of the High Court, why was popular opinion flouted when Bengal was partitioned?

BANGAVASI,
Mar. 7th, 1908.

38. Referring to the case of the Rajshahi Magistrate who was lately censured by Justices Geidt and Woodroffe for the flippant tone of a certain explanation he submitted

An insubordinate Magistrate.

to the High Court, the *Bangavasi* [Calcutta] of the 7th March writes:—

Impudence of this sort would not reach such limits if Government had put it down with a strong hand.

DAILY HITAVADI,
Mar. 7th, 1908.

39. Mr. R. E. Jack, Subdivisional Officer of Barh, writes the *Daily Hitavadi*

Mr. R. E. Jack, Subdivisional
Officer of Barh.

[Calcutta] of the 7th March, is reported to have recently asked Counsel to attend his Court till midnight to cross-examine witnesses. Is he a relation of Mr. Jack of Barisal fame? Otherwise, how could he play such pranks? His practice of holding court after nightfall, seriously inconveniences the parties to suits and their pleaders.

NAYAK,
Mar. 7th, 1908.

40. Regarding the judgment in the case of Mr. Donald Sunder a Alipur, the *Nayak* [Calcutta] of the 7th March writes:—

If a man after committing a murder can escape punishment only by compensating his victim's widow, there would be no need for the courts of law to exist. The cooly's widow is so poor and helpless that she cannot but accept submissively whatever her husband's master may offer her.

NAYAK,
Mar. 7th, 1908.

41. The fact that Mr. R. A. N. Singh has been gazetted officiating District Magistrate of Birbhum just at the time when

Mr. R. A. N. Singh, as Offg.
District Magistrate of Birbhum.

Mr. B. C. Pal's term of imprisonment expires is to the *Nayak* [Calcutta] of the 7th March an indication that Government desires to save its prestige now that Pal is coming out by promoting the man who sentenced him. Ramdas (the servant of Ram, that is to say Hanuman, the monkey-god) laboured hard for the rescue of Sita and therefore it was that he got the gift of immortality.

DAILY HITAVADI,
Mar. 10th, 1908.

42. Sir William Clarke, the Chief Judge of the Punjab Chief Court, writes the *Daily Hitavadi* [Calcutta] of the 10th

Punjab judges and the police.

March, issued a circular asking judges not to make

strong and adverse comments on the police. It is needless to say that the Chief Judge showed this narrowmindedness only to please the officers. But such is the goodness of the police that it is impossible for a human being to remain silent over their deeds, and Sir William himself is not an exception to this rule. In the course of his judgment in a recent case he said that great pressure had been brought by the police to hear on the witnesses to make them give evidence as desired. This commentary of the learned judge clearly shows that no one who has a grain of justice in him can refrain from criticising the action of the police. The paper, therefore, hopes that Sir William will withdraw his circular, which he has himself violated.

43. Referring to the notice, dated the 17th February last, issued by Babu G. C. Mukerjee, Subdivisional Officer of Arambagh in the Hooghly district, to one Babu Raj Kumar Banerjee of Moyal, forbidding him to agitate and thereby excite the people of his subdivision, the *Daily Hitavadi* [Calcutta] of the 11th March writes that this *Ghatiram* (a contemptuous term implying a worthless Deputy Magistrate) ought to have known that Raj Kumar Babu never delivered any lecture. The Deputy Magistrate was perhaps over anxious to please the authorities by tyrannising over the people in this fashion, as many of his class are in the habit of doing.

DAILY HITAVADI,
Mar. 11th, 1908.

(c)—Jails.

44. The *Nayak* [Calcutta] of the 7th March complains that Pindi Das and Dina Das of the *India*, who are undergoing imprisonment in the Lahore Central Jail for sedition, are employed in pressing oil and in weaving mats and chiks and not in the press, which is the sphere of work that custom has so far assigned to all educated and semi-educated prisoners in this Jail.

NAYAK,
Mar. 7th, 1908.

(d)—Education.

45. The *Burdwan Sanjivani* [Burdwan] of the 3rd March says that since Sir Andrew Fraser is getting a degree on the occasion of the jubilee of the Calcutta University, Sir Lancelot Hare may just as well have a degree also.

BURDWAN SANJIVANI,
Mar. 3rd, 1908.

46. A correspondent of the *Education Gazette* [Chinsurah] of the 6th March writes that last Wednesday Mr. Tipping, Inspector of Schools, Presidency Division, inspected the Naihati High School for about four hours, examining all the classes carefully and drawing the attention of the teachers to the method of teaching in the different subjects. His courteous behaviour and his encouraging words, both to teachers and their pupils, produced an excellent impression.

EDUCATION GAZETTE,
Mar. 6th, 1908.

47. The *Mihir-o-Sudhakar* [Calcutta] of the 6th March publishes a list setting forth the number of Hindus engaged in the Education Department of the Government of Bengal and Eastern Bengal and Assam against the number of Muhammadans holding similar employments in the same Provinces, and says that not even a fourth part of the entire number of posts concerned belongs to Muhammadans. The Muhammadans are, however, entitled by justice to more posts than Hindus. Besides this, most of the Musalmans engaged in the Education Department belong to its lower grades. The attention of the authorities is drawn to the matter, for so long as Musalman are not more largely employed in the Education Department, the cause of Muhammadan education will not prosper.

MIHIR-O-SUDHAKAR,
Mar. 6th, 1908.

48. The *Bangavasi* [Calcutta] of the 7th March points out that one of the questions set at the last muktearship examination was outside the prescribed course of study and suggests that the ten marks assigned to it should be distributed amongst the other questions set.

BANGAVASI,
Mar. 7th, 1908.

BASUMATI,
Mar. 7th, 1908.

49. The *Basumati* [Calcutta] of the 7th March has the following:—

The Principalship of the Calcutta Sanskrit College.

Mahamahopadhyay Pandit Haraprasad Shastri, the present Principal of the Sanskrit College, will soon retire on pension. We said before, and we repeat, that Rai Rajendra Chandra Shastri Bahadur is the fit successor of Pandit Haraprasad. Government did him an injustice before this, and we hope that on this occasion he will not be disappointed of the reward for his eminent qualities. The Sanskrit College requires a thorough overhauling. Who in Bengal will deny that it is the Rai Bahadur who alone deserves to be entrusted with that work? We hear that a consultation, or rather a conspiracy, is going on to appoint a European as Principal of the Sanskrit College. What can be a more lamentable proposal than this? Those who would cut off their own noses simply to spite their faces cannot be complimented on their intelligence. But there can be nothing heinous which jealousy is incapable of. However that may be, we hope Government will wisely decide on its own course. The Sanskrit College is the glory of Bengal. Let His Honour the Lieutenant-Governor make such an impartial arrangement as will maintain this glory intact. We shall have to say many other things relating to Sanskrit College affairs in a future issue.

BASUMATI,
Mar. 7th, 1908.

50. Referring to the reply of the Government of Madras to the address of the Negapatam Municipality on the subject of free and compulsory education in India, the *Basumati* [Calcutta] of the 7th March observes that the chief difficulty consists in the difficulty of finding money for such an undertaking. Free education obtains in all civilised countries. Even the Gaekwar of Baroda has introduced it in his State. But the English are still occupied with the thought of finding the money for the purpose. It is for this that Napoleon called them a nation of shopkeepers.

HOWRAH HITAIISHI,
Mar. 7th, 1908.

51. The *Howrah Hitaiishi* [Howrah] of the 7th March says that on the first day of the Mukhtearship Examination in the Sylhet Circle, it so happened that question papers did not arrive at the proper time and consequently the examination could not be held. This caused great loss to many examinees who had come to Sylhet at a great cost. The authorities concerned lay the blame on the Post office for the non-arrival of the question papers. But it is said that they themselves are not sure on which date the papers were sent, sometimes saying that they were sent on the 12th February and sometimes saying that they were sent on the 16th February.

(c)—*Local Self-Government and Municipal Administration.*

BANKURA DARPAN,
Mar. 8th, 1908.

52. The *Bankura Darpan* [Bankura] of the 8th March says that the recent election of members of the Bankura Local Board has been a failure. There are altogether nine thanas which can return members to the Board; and out of this only the Bankura thana has elected two members, and the election of members for the remaining eight thanas fell through, because the requisite number of voters was wanting. The fact is, that notices about the election were sent to the voters through chaukidars, who did not deliver them in time for the voters to come up to the polling station at the appointed hour. The chaukidars got the notices when they came to the thanas to attend muster, and as all chowkidars do not have to attend muster on the same day, they got the notices as they came to the thanas and delivered them accordingly. In these circumstances, the Government should order that a fresh election be held, and it is hoped that Mr. Ramendra Krishna Dev, the able Magistrate of the district, will see to this.

The paper also cites the opinion of Babu Umesh Chandra Chaudhuri, Chairman of the Bistupur Local Board, who says, that people do not care to serve on Local Boards any more. It is only insignificant matters, entailing an annual expense of Rs. 20 or Rs. 25, which Local Boards have the privilege of managing, while all important business is done by District Boards. Besides, members of Local Boards do not get any allowance like the members of District Boards. And these are perhaps the reasons why the recent election has not been successful.

53. The *Daily Hitavadi* [Calcutta] of the 9th March complains how the opening of new roads is being postponed in Chetla, Kalighat and Bhowanipur in Calcutta by the Calcutta Municipal authorities, on the ground that this will have to be made on a definite plan to be laid down by the Calcutta Improvement Scheme, which however is now as far off as ever.

DAILY HITAVADI,
Mar. 9th, 1908.

54. The *Daily Hitavadi* [Calcutta] of the 9th March in reviewing the recent Government Resolution on the administration of Municipalities in Bengal, suggests the creation of Municipalities for rural areas to promote sanitation at a cheap cost.

DAILY HITAVADI,
Mar. 9th, 1908.

55. The *Daily Hitavadi* [Calcutta] of the 9th March writes :—
The sale of surplus lands in Chetla (near Calcutta).

DAILY HITAVADI,
Mar. 9th, 1908.

When the Municipality bought land for the construction of Chetla Central Road, many pathways leading to houses were also included in the lands bought. These pathways should be widened at the Municipal expense before the Municipality parts with its surplus lands.

56. The *Daily Hitavadi* [Calcutta] of the 11th March publishes a communicated article in which the writer narrates how Kanchrapara and its adjacent villages have suffered from the ravages of malaria. The present population of Kanchrapara is only one-third of what it was 30 years ago. Malaria, want of drinking-water, wild animals and venomous snakes have made the lives of the villagers miserable. If the local zamindars, among whom are the Maharaja of Burdwan and the Goswamis of Serampore, would re-excavate the old tanks in their respective zamindaries, much improvement in the health of the people would be effected.

DAILY HITAVADI,
Mar. 11th, 1908.

(f)—Questions affecting the land.

57. A correspondent writes to the *Sanjivani* [Calcutta] of the 5th March :—

SANJIVANI,
Mar. 5th, 1908.

Acquisition of some land at Srimangal (on the Assam-Bengal Railway) belonging to the Tipperah Raj.

The Maharaja of Tipperah owns a bazar near the Railway station at Srimangal on the Assam Bengal Railway. Part of this land had been acquired by the Assam Bengal Railway, but as they did not have any use for the land, the Maharaja wanted to have it back and Mr. Fuller, the Chief Commissioner gave him the necessary permission. This, however, was against the wishes of some of the officials of Sylhet, and they suppressed Mr. Fuller's order. One of the Maharaja's officers brought the matter to Mr. Fuller's notice, and hence he was put to much trouble by being brought under the provisions of the Official Secrets Act. The matter was, therefore, allowed to drop and the land is still in the possession of the Railway. This is causing much inconvenience to many poor raiyats. The Government is moreover opening another bazar very near to that of the Maharaja's, and the latter bazar is thus about to be ruined. The Subdivisional Officer of Moulvibazar is trying his best to induce the traders, who have their shops on the land acquired by the Railway to remove to the new bazar. These traders had been paying rent to the Maharaja till the land was taken by the Railway, since when they have ceased to do so. The Subdivisional Officer has issued a notice to all of them that unless they executed a lease as annual, tenants they would have to vacate the land. This is indeed very hard on the poor traders who have had their shops on that land for the last ten or eleven years. Besides this, about 50 or 60 bighas of land which had been in the occupation of a certain cultivator for about eight years, have been taken away from him and given to the Manager of the Bharaura Tea Estate. An appeal has been preferred against this. There are some 40 or 50 tea gardens in Sylhet, and the European tea-planters are practically the masters of the situation in the district, so much so that nobody is allowed even to ride on a horse near their bungalows. A few days ago a Police Officer who was riding past one of these bungalows was made to dismount. He brought the matter to the notice of his superiors, but the result was just what happens when a European is concerned in an affair. The Subdivisional Officer of Moulvibazar is on very intimate terms with the tea-planters. The Manager of the Bharaura Tea Estate easily got the land while the Maharaja could not, though he offered to pay its proper price.

(g)—Railways and Communications, including Canals and Irrigation.

HOWRAH HITAIISHI,
Mar. 7th, 1908.

58. A correspondent of the *Howrah Hitaiishi* [Howrah] of the 7th March says, that at the Jessore station, on the night of the 1st idem, some 9 or 10 men dragged a woman

A Railway complaint. down from an intermediate compartment in the Down-train from Khulna, on the Eastern Bengal State Railway, immediately after she had run into it in company with another man. It appears that the woman was a prostitute, and the man accompanying her said that some people (ostensibly the men who dragged her down) wanted to outrage her. However that may be, she had got an inter-class ticket for travelling by that train. Besides this, when the incident happened at the Jessore station, none of the station staff, nor any policeman, put in their appearance, though loudly and repeatedly called for by the passengers of the train. Some of the men who dragged the woman down said that they had the Station Master's order to do so. The attention of the Railway authorities is drawn to the matter.

HOWRAH HITAIISHI,
Mar. 7th, 1908.

59. Referring to the discussion recently held in a meeting of the Bengal Chamber of Commerce as to whether Indian Railways should be managed by private enterprise or by the Government, the *Howrah Hitaiishi* [Howrah] of the 7th March says, that as matters now stand in India, railways under private management are better managed than those under the management of the Government. The cause of this is that while private Companies have the fear of being taken to task by the Government for any wrong that they may do, Government is not answerable to anybody on earth for its actions.

BANKURA DARPAN,
Mar. 8th, 1908.

60. Referring to the acquittal of a European Railway officer who was alleged to have outraged the modesty of a respectable Hindu lady in a railway train, the *Bankura Darpan* [Bankura] of the 8th March says that it is gradually getting to be more and more unsafe for Hindu ladies to travel by rail, and that it is *Feringhis* who are mostly responsible for this. Unless, therefore, the Government takes special steps to keep the *Feringhis* under control, there is no chance of protecting the honour of Hindu ladies.

DAILY HITABADI,
Mar. 8th, 1908.

61. The statement that 15 crores has been set apart in the budget under the head of "Railways," makes the *Daily Hitabadi* [Calcutta] of the 9th March remark that officials are eager to undertake works which will bring money into the pockets of the Anglo-Indian merchant. Would that equal zeal were displayed in promoting agriculture, sanitation or irrigation.

HINDI BANGAVASI,
Mar. 9th, 1908.

62. Referring to the Chittagong Railway accident relating to the death of one Krishn, due to an ugly fall caused by his having been violently struck by a Railway engine-driven, by Din Muhammad and Mathura, the engine-driver and jemadar, respectively who have been punished with one year's rigorous imprisonment for their offences, the *Hindi Bangavasi* [Calcutta] of the 9th March remarks that the Railway Company concerned is more to blame than its convicted employees referred to above, as the railway authorities do not generally appoint better men to responsible posts on higher remuneration. The paper asks if Government and the High Court, rejecting the appeals of the convicted, be disposed to consider whether or not the Railway Company is morally responsible for the maintenance of Krishn's survivors who depended upon him during his lifetime.

HINDI BANGAVASI,
Mar. 9th, 1907.

63. Understanding that the East Indian Railway Company is arranging to run, a train between Calcutta and Bombay, fitted up with electric lights, electric fans and the card and chess-playing appliances, solely for the benefit of European passengers, the *Hindi Bangavasi* [Calcutta] of the 9th March says, that in fact it is quite uncalled for to say that the Company is lavishing the money which it has earned from its Indian customers, but that it must needs be added that had the Railway authorities shown even one-fourth as much sollicitousness for the convenience of the 3rd class passengers as they are doing for that of the Europeans much of the discomfort of the former would have been mitigated.

64. The *Manbhum* [Purulia] of the 10th March complains of the great inconvenience caused to the public, owing to there being no overbridge at the Railway station at Purulia, and of the irregularity of the train-service on the Bengal-Nagpur Railway. The train which, according to the time-table, is to arrive at Purulia from Chakradharpur at 2 P.M., seldom comes there before 3 P.M., and it is not rare to find it arriving there at 5 P.M., or even 6 P.M.

MANBHAM,
Mar. 10th, 1908.

(h)—General.

65. The *Navasakti* [Calcutta] of the 4th March has the following:—

NAVASAKTI,
Mar. 4th, 1908.

In India three religious beliefs generally predominate, Hindu, Musalman and Christian. Tyranny at a Hindu shrine. And it is because the practical religion of the people of India are in this way divided into three streams that whimsical officials are not thwarted as they should be. When the people in general will be able to understand that the rulers have absolutely no scruples in hurting the religious belief today of the Jain, tomorrow of the Hindu and the day after of the Musalman, will they not then, in spite of being split up into three streams, make a combined stand against whimsical rulers? It was only the other day that inflicting a wound on the hearts of the Jain population all over India, in order to gratify the whims of a common Lieutenant-Governor, Pareshnath hill, which has been held to be a sacred place for many centuries, was about to become the pleasure haunts of English rulers addicted to enjoyment and luxury. If at that time, like the Jains, all the Hindu and Musalman inhabitants of India had joined in that protest, would an ordinary Lieutenant-Governor have been able to hurt the religious beliefs of the people acquired in many centuries? The turn of the Hindus has now come. The Janaki Kunda of the Chitrakut hill is a sacred shrine to the Hindus. This sacred kunda is full of the water of the Heavenly Ganges, the Mandakini. It is being heard that on behalf of the Sarkar, a bund will be constructed on this kunda. That will absolutely destroy the Janaki Kunda, the sacred Hindu shrine. And because of the construction of the bund, the water will be made to flow along a course where the phallic image most sacred to the Hindu, known as the *sphatic sila* is located. It is being heard that this *sphatic sila* will be removed from its present site elsewhere. The virtue of the shrines spoken of in the Purans consists in the virtue of their location (in each case). If Benares is removed to (a site) beside Mirzapur, would it retain its virtue? What shall we say—the king who rules follows a different faith. The inhabitants of the locality have petitioned against these whimsicalities. It behoves all Hindus in India, nay Hindus, Jains, Musalmans and all the followers of different religions to make a keen protest against it. Yesterday it was the turn of the Jains, to-day it is the turn of the Hindu and who can say that the turn of the Musalmans will not come to-morrow? How are the governing officials so very lacking in foresight, or is it all a sign of the finger of the goddess Jagadamba, the mother of *Swaraj*?

66. The *Anusilani* [Calcutta] of the 6th March condemns the project of the officials to establish a new *hat* at Barisal for the sale of *belati* goods which are not sold at the existing *hat*, because a new *hat* will injure the proprietor of the old one, who will not dare to proceed against the officials to safeguard his own interests.

ANUSILANI,
Mar. 6th, 1908.

67. Referring to the reply which Mr. Morley gave to Mr. MacNeil's question about the compensation to the Rawalpindi pleaders who were acquitted after long confinement in *hajat*, the *Anusilani* [Calcutta] of the 6th March writes:—

ANUSILANI,
Mar. 6th, 1908.

Old Mr. Morley is a great lover of "new" facts. What greater losses could the innocent lawyers of Rawalpindi sustain than they actually underwent? The liberalism of Mr. Morley has astounded us. Mr. Morley believes himself, or at least professes to be, a friend of India. May heaven save ourselves from the jaws of such a benign "friend"!

ANUSILANI,
Mar. 6th, 1908.

68. "What is the British Government in India coming to?" asks the *Anusilani* [Calcutta] of the 6th March in reference to the new circular issued by the Punjab Government through the Chief Court, which forbids Magistrates to issue summons against any public servants, including the humblest Postal peon, without the permission of the superior officer of the servant complained against. The writer fully endorses the view taken by the Magistrate of Montgomery that the circular will prove an engine of oppression to the people. There can be no doubt that the circular in question was the outcome of the excessive love which the Government entertain for the police.

HITAVADI,
Mar. 6th, 1908.

69. The following is a full translation of an article which appears in the *Hitavadi* [Calcutta] of the 6th March under the heading: "The friend of the Police":—

Sir Andrew Fraser and the Police.
The other day Sir Andrew Fraser, the Lieutenant-Governor of Western Bengal, performed the opening ceremony (literally, opened the door) of the Police Training School at his favourite town of Ranchi. The Lieutenant-Governor went to Ranchi on this occasion accompanied by his wife and a large number of Police officers, the expenses probably being borne by the public. The Inspector-General of Police described Sir Andrew before them (i.e., the persons assembled) all as "the friend of the Police." The Lieutenant-Governor too accepted this new appanage with heartfelt joy and glory. All men in this country had indeed fully understood that Sir Andrew Fraser was a friend of the Police, but many did not know that he would himself admit this with pride. All doubts are now removed (literally, the quarrel between the eyes and the ears is now settled).

When it was found that the Police received a testimonial from the Lieutenant-Governor, even though, during the disturbances in Calcutta, they committed inhuman oppression on innocent passers-by and shop-keepers; when it was discovered that the Police-officers whose worthlessness had been proved in the Sovabazar Murder case, did not receive any punishment, but that moreover the Lieutenant-Governor turned his attention to punishing the newspapers which had strongly criticised the action of the Police, by an expenditure of the money paid by the poor subjects; when the people saw that not content only with trying indirectly to stop adverse comments on the conduct of the Police in newspapers, Sir Andrew determined to stop criticism (of the Police) by judges also; what fool could think that the Lieutenant-Governor was not the friend of the Police? Hence there would have been no harm even if the Lieutenant-Governor were not so elated to receive the new title conferred on him by Mr. Knyvett. But the thing is that the people of this country consider the Police not to be protectors but devourers, and the public think it but proper to call them (the Police) persecutors of peaceful people and inciters of unrest, and not punishers of the wicked and preventors of oppression. It is for Sir Andrew Fraser himself to think to what extent the people will expect from him the redress of unjust oppression, etc., on the part of the Police, after the admission made by the Lieutenant-Governor himself, that he is the friend of that police who are the persecutors of the peaceful, who are very eager to trample upon the weak, and who have earned uncommon notoriety by oppression, etc.

Be that as it may, the Lieutenant-Governor made a very long speech on the occasion of the opening of the Police Training School, and (in this speech) he gave some advice to Police officers, and tried to give an explanation of the disturbances in Calcutta, the case of libel against certain newspapers, and the deprivation of the right of judges to express independent opinion against the Police. It is his explanation that we will discuss first. The Lieutenant-Governor said: "It is true that during the disturbances in Calcutta a few Police officers got out of hand on account of special provocation, and that one or two of them showed their incapability of discharging Police duties, but as soon as the Commissioner of Police and the high officers under him made an attempt, those unruly officers were controlled." The Lieutenant-Governor indeed expressed the opinion that this was a very laudable thing. Nay, Sir Andrew did not hesitate also to say indirectly that it is the public who were more responsible for this oppression on the part of the Police. He said, that many of the officers who got out of hand during this affair, especially the blacks, had

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for the sake of doing their duty previously suffered much persecution and harassment at the hands of their countrymen (and) that consequently they could not restrain themselves. Those, who in spite of there being such cause of provocation could on that occasion control their feelings, are the objects of gratitude of the Government and the public.

Reader, just realise the degree of the "friendship." Those who committed oppression happened to have a cause of provocation, hence their offence was not serious. Hence, in the Lieutenant-Governor's opinion, the public was in the affair guilty of so serious an offence, that the Police officers who did not take part in the oppression should be the objects of everybody's gratitude. The tiger in the *Kathamala* (*Aesop's Fables* in Bengali) said to the crane, "Wretch, you inserted your head into a tiger's mouth; think it fortunate that you have got it out safely." The Lieutenant-Governor also speaks to the same tune as the tiger and says: "The public had created the displeasure of the Police, and hence it is but natural that they (the public) should have suffered persecution; what blame attaches to the persecutors on account of this? But rather it is proper that the people should express their gratitude to the Police because more oppression was not committed on them (the people), and because all the Police officers did not take part in the oppression." Those who have read the report of the un-official Commission know, all of them, the shops, etc., of how many people the Police looted; and the hands, legs, etc., of how many men the Police broke; what is more, an unfortunate man lost his life on account of the oppression on the part of the Police. And in the eye of the Governor of the province the offence of the Police in connection with this cruel and shocking affair was not serious, (but) the blame fell on the shoulders of the peaceful and unarmed public! Is this not encouraging oppression? What is strange is, that Sir Andrew Fraser, who has followed this policy of Government, is himself not ashamed to accuse the subjects of disloyalty. Does the ocean of the subjects' loyalty overflow under such a system of Government?

Then about the case against the *Daily News*. The Lieutenant-Governor has said that he thinks it an offence not to save the honour of the Police where a grossly false aspersion is made against Police officers, and that he gets angry to see such criticism. This, of course, is not wrong. But does not the Lieutenant-Governor know that the Chief Justice of the High Court has himself said that the police got up false witnesses, and that their (i.e., of the police) action deserved severe criticism? Can Sir Andrew Fraser prove that this statement made by the Chief Justice is not true? The Lieutenant-Governor gets angry at false accusations, but what punishment does he award to delinquent Police officers if he finds them truly guilty? In this affair about the Sovabazar murder, the guilt of the police was established in court; the police have not yet been able to unravel the mystery connected with the murder: the Lieutenant-Governor does not consider it desirable to punish any of them for that, but he was found zealous to persecute those newspapers in which, for the sake of the public welfare, criticisms of their action were published. This may prove Sir (Andrew) Fraser's friendship for the police, but we shall freely declare (literally, say with clear throats), that such action is altogether against public interest and the chief obstacle to a reform of the character of the police.

In favour of the stopping of criticism by Judges, the Lieutenant-Governor has said that his object is to punish guilty Police officers; his object in advising the Judges to communicate their opinions to executive officers is, that Police officers may be punished according to the decisions of the Judges. If opinions are expressed in judgments in a general way, no action is in most cases taken, and the worthy Judges cannot even know what steps are taken with regard to the police. Sir (Andrew) Fraser has said that his object is only to remedy this state of things. We did not know before that the Lieutenant-Governor could in this way change his tune according to the opportunity. Not even the slightest trace (literally, not even a drop or a fraction) of all this occurred in what he wrote to the Judges of the High Court. In that letter he laid blame only on the Sessions Judges. He said that in their judgments the Judges expressed adverse opinions against the police without considering everything well, and that this was not proper. Now he

says that in most cases guilty Police officers are not punished according to the opinions expressed by Judges in their judgments, and that that is why he is not for adverse criticism. Why should the public now place any faith in this incoherent statement? Indeed, the Lieutenant-Governor has become the laughing-stock (of the public) by going to support this wrong act in this way.

So much for the Lieutenant-Governor's explanation. The reader has got acquainted with the way in which he has supported three wrong acts. Other portions of his speech are in most parts similarly without any substance. The Lieutenant-Governor was the President of the Police Commission. At that time he did not shrink from censuring the police severely, and now he says that the police have greatly improved. The enquiries by the Police Commission were held in the year 1903. It is Sir Andrew Fraser who alone can say how in these five years the dishonest and worthless police have become honest and able; but this is beyond the range of ordinary intelligence. Sir Andrew Fraser may think it agreeable to enjoy self-gratification by saying: "The police were worthless and dishonest when I took up the charge of government (and) when resigning my appointment I have made them honest and dutiful"; but has he considered that it is injurious to the public to increase the boldness of oppressive Police officers in that way? Has not the fact been grasped by his fine intelligence that though he may have perhaps expressed his fondness for his friends as a friend of the police, he has along with this widened the path of oppression of the subjects?

The Lieutenant-Governor knows how unpopular are the police of this country. That is why he could not leave the matter out of (literally, to blow it away from) his speech altogether. But his ire has fallen only on the constables of the lower grade and on other black officers. In becoming the "friend" of the police, the Lieutenant-Governor has indirectly become the foe of the public. But we find that he makes distinction of black and white even in the Police Department. White officers in most cases hold high appointments, and so the Lieutenant-Governor has heartily (literally, with an open soul) praised high officers, and the share of censure has fallen to the lot only of black officers getting small salaries. But we know that if the higher officers possess an honest character and are free from any stain, their subordinates never dare to fall into the mire of sin. As for the system of *maskabari* (i.e., anything given every month) which prevails in the grog-shops in Calcutta, has the Lieutenant-Governor enquired as to the persons who get shares (of these presents)? If he had done so, he would have felt at least a little scruple in censuring only the subordinate black officers; and that is what our conviction is.

The fact is, however much the worthy "friend of the police" may brag of his own good government by praising the efficiency of the police, the public will never approve of it. What the police of this country were five years ago that they are also now. Be he the Viceroy or anybody else, if a man calls the black white, the people will not accept it as Gospel truth (literally, as a saying of the Vedas). The Lieutenant-Governor has for the sake of friendship, and perhaps in the desire for showing his own abilities, praised the police; but the picture of the Indian police which Mr. Keir Hardie of England painted when he came out to this country the other day is not unknown to anybody. Mr. Keir Hardie has said that nowhere else in the world is seen a dishonest and oppressive police like the police of India. And yet, thanks to Sir Andrew Fraser (literally, owing to Sir Andrew Fraser's glory) that police is the incarnation of *Yudhisthira**. It is a current belief in this country that if one says "It is not," the poison of the snake disappears. Does the Lieutenant-Governor want to explain away all the misdeeds (of the police) by saying according to that idea that no blame attaches to the police? In fact, we think that if this worthy friend of the police had given to the welfare of the subjects half the thought that he gave to that of his party of friends, he would not in this old age have to retire from the administration of this country with a load of obloquy on his head. He would then have been able to consider his career as a governor blessed by earning the glorifying name of "the subjects' friend" instead of the disgraceful appellation of "the friend of the police."

* The eldest of the Pandava brothers, who was noted for his piety and honesty.

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70. Referring to the proposed separation of the Judicial and Executive functions in certain selected districts as an experimental measure, the *Hitavadi* [Calcutta] of the 6th March approvingly quotes the remarks

Separation of the Judicial and Executive functions.

made by the *Empire*, that as the proposed separation means curtailment of the powers of the civilians, it is not likely that they will voluntarily consent to it. But there is no effective public opinion in this country, and consequently it is the civilians who are masters of the situation.

HITAVADI,
Mar. 6th, 1908.

71. Referring to the opinion expressed by the Bengal Chamber of Commerce that Government should take up the management of all the railways in India into its own hands, the *Hitavadi* [Calcutta] of the 6th March says:—

The opinion of the Bengal Chamber of Commerce on the management of Indian Railways.

HITAVADI,
Mar. 6th, 1908.

It is all the same to us whether Government or the European merchants control the railways in India. But we do not see how commerce will improve under Government management. It cannot be said that the management of State Railways is in any way better than that of other railways in respect of good arrangement and system: rather Railway Companies have to work under a fear of responsibility, but Government will have no such fear. On the whole, we cannot endorse the Chamber's opinion.

72. The *Hitavadi* [Calcutta] of the 6th March cannot easily place any faith in what the Government professes to be the object of the Zakka Khel War. The Government

HITAVADI,
Mar. 6th, 1908.

says that it wants to punish the Zakka Khels; but then it said just the same thing in connection with the Tibet expedition also. On that occasion the public was told that the British forces would not advance beyond Gyangtse, but in fact they went as far as Lhasa, and later on the Dalai Lama was deposed, and telegraphic communication was established as far as Gyangtse, though of course the idea of the occupation of Chumbi Valley had to be given up. The Government always moves very cautiously in such affairs, and its real object is seldom known till long afterwards. The Zakka Khel War is now at an end, and when the public learns the terms of settlement it will be able to judge whether the real object of the war was what the Government professed it to be.

There is indeed some justification for the doubt entertained by the public as regards the object of the expedition. It is well known that some time ago it was the idea of the Government to extend the railway up to the Zakka Khel country; and though owing to various causes the plan did not succeed at that time, the Government did not give it up altogether. And in fact if all the confidential letters and telegrams which were exchanged in this connection be published, the mystery may be cleared up. There is no chance of such a thing taking place now. After the Government had temporarily dropped the idea of the railway, people began to hear about outrages committed by the Zakka Khels. Then as soon as the Anglo-Russian Convention was signed, the expedition was set on foot. All this proves that the real object of the expedition is to establish a railway in the Zakka Khel country: or else many robberies had been committed by the Zakka Khels before, but the Government did not till now think of punishing the whole tribe for the offence of a few of its members. It is impossible to justify all the loss and trouble which the members of the Zakka Khel tribe, men, women and children, who are totally innocent of any robberies, are suffering now on account of the expedition.

HITAVADI,
Mar. 6th, 1908.

73. Referring to Mr. Morley's reply to the question put by Mr. Rees in Parliament about the alleged effect produced by the result of the trial in the Bloomfield murder case, the *Hitavadi* [Calcutta] of the 6th March says that the little courage shown by Mr. Morley in this matter is really a surprise to it.

The Bloomfield murder case in Parliament.

74. Referring to the assurance given by the Hon'ble Mr. Justice Caspersz during his visit to Faridpur, as regards there being no chance of the Calcutta High Court being partitioned, unless the people ask for it, the *Hitavadi* [Calcutta] of the 6th March says that the latter part of his statement causes much anxiety to the public. If Nawab Salimulla and his followers ask for a separate High Court for Eastern Bengal, the Government will have a plea for

Partition of the Calcutta High Court.

HITAVADI,
Mar. 6th, 1908.

dividing the Calcutta High Court. The people have had an experience in such things, and so they cannot rest satisfied with Justice Caspersz's assurance.

SAMAY,
Mar. 6th, 1908.

75. The *Samay* [Calcutta] of the 6th March wonders why Mr. Ram Anugraha Sing, the 3rd Presidency Magistrate, has not been allowed to officiate in the place of Mr. Swinhoe, the 2nd Presidency Magistrate, during the latter's absence on leave, in spite of his well-known obedience to the wishes of the authorities. Is it because he is not a Barrister-at-Law? If so, how is it that he officiated as 3rd Presidency Magistrate on more than one occasion before?

**SRI SRI VISHNU PRIYA
O-ANANDA BASAR
PATRIKA,**
Mar. 6th, 1908.

76. The *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 6th March is glad that Mr. Stewart Wilson, the Director-General of the Post office of India, has granted an increment to the pay of the Postal clerks.

**SRI SRI VISHNU PRIYA
O-ANANDA BASAR
PATRIKA,**
Mar. 6th, 1908.

77. The *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 6th March refers to the evil effects of the partition of Bengal and says that the partition of the Mymensingh district has already been determined upon. Again, there are no less than six *sahib hakims* in the Backerganj district. One of them spends his time in visiting *hats* and is trying to start a new *hat* at Barisal, as *belati* goods are not sold at the existing *hat*. It remains to be seen into how many parts the Backerganj district is partitioned.

**SRI SRI VISHNU PRIYA
O-ANANDA BASAR
PATRIKA,**
Mar. 6th, 1908.

78. The *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 6th March says that the mock Parliament lately held in Calcutta by some Europeans has much in common with the British Parliament. Mr. Morley and his followers have converted Parliament into a sort of Boys' Debating Club. Whenever questions on serious matters are asked, Mr. Morley returns an answer such as would satisfy only a child, and immediately his followers support him. Judging from the answers Mr. Morley gave to the questions recently put by Sir Henry Cotton, Dr. Rutherford and other friends of India, it would seem as if the Indians were to him what toys are to a child.

BANGAVASI,
Mar. 7th, 1908.

79. In referring to the possibility of a strike of Government Telegraph signallers all over India, and to the strike of the Telegraph peons in Calcutta, the *Bangavasi* [Calcutta] of the 7th March remarks:—

Is Mr. Newlands a near kinsman (literally, the son of the sister of the mother) of Curzon's?

Writing of the strike of the Calcutta Telegraph peons, the same paper speaks slightly of the attitude of bragging indifference, which, it says, the authorities have taken up to the demands of the peons. Are the authorities going to make a second Peninsular War out of this struggle?

BANGAVASI,
Mar. 7th, 1908.

80. The *Bangavasi* [Calcutta] of the 7th March, in deprecating Mr. Morley's recent refusal to compensate the Rawalpindi lawyers, remarks:—

There is no precedent for awarding such compensation, and yet there is precedent for unjustifiably harassing innocent citizens on false pleas.

BANGAVASI
Mar. 7th, 1908.

81. In referring to the petition for enhancement of salaries lately sent up by the clerks of the office of the Post-master-General of Bengal, the *Bangavasi* [Calcutta] of the 7th March remarks:—

They who are laying down their lives in assisting the *Sahibs* to make immense annual profits, pass their whole lives on starvation wages. Does such an unjust system prevail elsewhere on earth than in India? What accounts for these frequent strikes in India now-a-days?

BANGAVASI,
Mar. 7th, 1908.

82. The *Bangavasi* [Calcutta] of the 7th March holds that Mr. Morley's recent refusal to repeal Regulation III of 1818 or the Seditious Meetings Act, should dispel the last shred of hope of any real reform which Indian public men may still expect from him.

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83. In reporting how Mr. Morley lately in reply to a query of Dr. Rutherford on the subject said that the Provincial Government, if addressed would furnish proper redress for any inconvenience to which Mr. English visitors to India shadowed by the police.

Nevinson or Mr. Keir Hardie might have been put by the police having shadowed them, the *Bangavasi* [Calcutta] of the 7th March writes:—

The police acted under the orders of the Provincial Government, then, what; is the good of feigning ignorance?

84. Referring to Mr. Morley's reply to Mr. Rees on the judgment in the Bloomfield murder case, the *Basumati* [Calcutta] of the 7th March says:—

The Bloomfield murder case in Parliament.
It seems as if the British Empire would fall to pieces if the life of the Behar raiyat be not taken in exchange for the life of an Englishman. Alas for race hatred! Alas for the blind prestige of the English!

85. The *Basumati* [Calcutta] of the 7th March supports the *Jyoti* of Chittagong in the latter's suggestions for reform in the administration of the Government Forest Department which are mainly two:—

(1) That the officers should be classified according to the classification of forests. It is not fair to compel some officers to wander in unhealthy forest ranges while others are given unlimited opportunities of making their fortunes.

(2) The proper assessment of taxes.

86. The *Basumati* [Calcutta] of the 7th March says that the ill-paid clerks of the Postal Department deserve the generous consideration of Government, specially as they have been deprived of the income which they derived from the commission on the sale of postage stamps. The writer is glad to hear that Messrs. Steuart Wilson and Hutchinson have promised to do them justice.

87. Referring to Mr. Morley's reply to Mr. MacNeil in Parliament on the subject of granting compensation to the Rawalpindi pleaders who have been acquitted, the *Basumati* [Calcutta] of the 7th March says:

These questions and their answers serve no useful purpose. Like sprinkling of salt into gaping wounds they are intolerable to the Indians. If only the rulers could appreciate that!

88. Referring to the observation made in the Administration Report of the Punjab Government that the frequent absence from home of the Hon'ble Tika Sahab of Nabha, owing to his appointment as a member of the Viceregal Council is prejudicial to the interests of his State, the *Bihar Bandhu* [Bankipore] of the 7th March ironically says that in fact Government ought to see the connection of Tika Sahab severed from the Council, or else there is a fear of his estate being ruined. The paper notes that Tika Sahab is one of those Members of the Viceroy's Council who protested against the Seditious Meetings Act and made it his duty to discuss questions tending to the well-being of the rulers and the ruled.

89. Mr. Garlick is a worthy successor of Mr. Clarke, the late District Magistrate of Mymensingh, remarks the *Birbhum Varta* [Suri] of the 7th March ironically; for, has he not withdrawn the gun licenses of all zamindars and other respectable men? This is owing to the murderous assault on Mr. Allen at Goalundo. What a keen intellect Mr. Garlick possesses!

90. The *Daily Hitavadi* [Calcutta] of the 7th March writes:—

Indian Military expenditure.
Great were the hopes which the Indians entertained when on the accession of the Liberal Party to power, Mr. Morley became the Secretary of State for India. But those hopes were ere long dashed to the ground. The Indian policy remains always the same, whether it is the Liberals or the Conservatives that may be in power. It is in the Military Department that the vast revenues of India are swallowed up. As long as the expenditure of this Department is not curtailed, the miseries of the people of India will not end. Most people expected that the Military

BANGAVASI.
Mar. 7th, 1908.

BASUMATI.
Mar. 7th, 1908.

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BASUMATI.
Mar. 7th, 1908.

BIHAR BANDHU.
Mar. 7th, 1908.

BIRBHUM VARTA.
Mar. 7th, 1908.

DAILY HITAVADI.
Feb. 7th, 1908.

expenditure would now diminish, as an alliance had been formed between England and Russia, and that the unhappy lot of the Indian masses would improve. But the debate in Parliament held on the 2nd March last on the subject of the Military expenditure of the Empire has fully revealed to us the great virtues of Liberalism. Our condition remains the same as before. The truth is the Military force in India will never be diminished, no matter whether the Indians live or die, and the sucking of blood will continue as ever. Such is the reward for the loyalty of the Indians.

DAILY HITAVADI,
March 7th, 1908.

91. Referring to the report published in the *Empire*, that in reply to Sir Henry Cotton in Parliament, Mr. Morley said that nobody had yet mentioned to him the proposal of partitioning the Calcutta High Court nor was such a proposal possible, the *Daily Hitavadi* [Calcutta] of the 7th March says:

Was Sir Francis Maclean then dreaming when he sounded the note of warning about the impending partition of the High Court?

DAILY HITAVADI,
Mar. 7th, 1908.

92. The *Daily Hitavadi* [Calcutta] of the 7th March sees no reason why General Willcocks should be so highly praised by His Majesty King Edward VII for the successful termination of the Zakka Khel Campaign. For, to tell the truth, the British Government pointed cannon to kill mosquitoes, and there is nothing unusual in the victory gained for which anybody might be praised.

HOWRAH HITAIISHI,
Mar. 7th, 1908.

93. Referring to the proposal to separate the Judicial and Executive functions in some districts in the two Bengals, the *Howrah Hitaiishi* [Howrah] of the 7th March says that all possible objections to the proposed reform have been proved to be unfounded by the writings of the late Babu Monmohan Ghosh and of Mr. Romesh Chandra Dutta. But in order to make the reform effective, the Judiciary must be made completely independent of the Executive Government and placed under the High Court.

HOWRAH HITAIISHI,
Mar. 7th 1908.

94. The *Howrah Hitaiishi* [Howrah] of the 7th March says that the causes of discontent among the servants of the Telegraph Department, namely, overwork, low scale of pay, bad system of working, etc., are well-founded and should by all means be removed by the authorities. The arrangement of making signallers do night-duty for seven successive days is nothing short of inhuman and barbarous. In the meantime the strike of telegraph peons is causing great loss and inconvenience to all classes of people, particularly business men.

NAYAK,
Mar. 7th, 1908.

95. The *Nayak* [Calcutta] of the 7th March writes:—

Sir J. Hewett.

Sir D. Ibbetson died the other day. And now L. Hare is going away on account of illness. Sir A. Fraser also occasionally falls ill. It is Sir J. Hewett only who has never yet been reported ill. Is this immunity enjoyed by Sir John due to the blessings he has earned by his good government, and are the attacks of illness of the other Lieutenant-Governors Providential visitations?

NAYAK,
Mar. 7th, 1908.

96. The *Nayak* [Calcutta] of the 7th March, writing sarcastically, expresses pleasure at the report that Sir Herbert Risley is soon to be Lieutenant-Governor of Eastern Bengal and Assam. For Sir Herbert is a man who can first initiate a measure, and then turn round and himself condemn it. He is a good penman, and he often writes to the newspapers first supporting his own measures, and, if necessary, again condemning them. He once showed his goodness of heart by inducing Government to boycott the *Statesman*, because it had written against him.

NAYAK,
Mar. 7th, 1908.

97. The *Nayak* [Calcutta] of the 7th March writes sarcastically that Mr. Morley has no right to complain if Indians are not grateful, because he has appointed two Indians to his Council. One never gets any credit for giving almsgiver alms, and India is now a beggar. Indeed, Mr. Morley should be thankful that the Indians have not abused him for the pokes and thrusts he has dealt out to them while distributing his alms. Mr. Morley really should go back to school and learn the history of India afresh.

Mr. Asquith
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98. Regarding Mr. Asquith's recent utterances in Parliament on the proposed reduction of the Indian Military forces, the *Nayak* [Calcutta] of the 7th March writes:—

Mr. Asquith on Indian Military expenditure.

"Certainly India is not today where she was in 1857. It is this distrust of her subjects by England which threatens the permanence of her rule in this country. The respect of the governed will have to be earned by good government. No Government can exist by force alone for any length of time."

NAYAK,
Mar. 7th, 1908.

99. The *Nayak* [Calcutta] of the 7th March writes:—

NAYAK,
Mar. 7th, 1908.

Judicial strictures on the police.

Speaking lately at Ranchi, Sir Andrew Fraser declared that he requested the High Court to direct mufassil Judges to write separately to the superior Police officers of any misconduct on the part of the police they might come across. His Honour went on to add that he made this request because under the old system, Judges did not know whether comments on the police they made, led to the punishment of the officer concerned. And his aim now was that all such cases should be duly punished. But everybody is aware that in the letter His Honour wrote to the High Court, there was no mention made of these aims which are now said to have actuated him.

100. The *Ratnakar* [Asansol] of the 7th March exhorts Government and the leaders of the country to take measures for the relief of the middle class men who cannot resort to the famine relief centres like common people and who are therefore in a desperate condition.

Relief of middle class men suffering from famine.

RATNAKAR,
Mar. 7th, 1908.

101. The *Daily Hitavadi* [Calcutta] of the 8th March gives a translation of a paragraph which has appeared in the *Indian Engineering* criticising the conduct of the Government in connection with the strike in the Telegraph Department, and approves of the sentiments contained in it.

The strike in the Telegraph Department.

DAILY HITAVADI,
Mar. 8th, 1908.

102. We have already said, says the *Hitvarta* [Calcutta] of the 8th March, that it is all moonshine that Government is going to separate the Executive and the Judicial functions as an experimental measure in some of the districts of East Bengal and Assam and we presume that this would furnish an illustration of much cry little wool in the end, seeing that it is the civilians who have been entrusted with the work of trying the scheme, with whom, as our contemporary, the *Empire* observes, it would hardly find favour as its introduction will tend to the curtailment of their powers.

The separation of the Judicial and the Executive functions in some of the districts of East Bengal.

HITAVARTA,
Mar. 8th, 1908.

103. Noting that the remuneration of the native signallers in the Telegraph Department is very scanty and that they are now trying to have their salaries increased, but with little success, as generally Government is not inclined to listen forthwith to the prayers of the natives and understanding that one of the *Tar Babus* giving up his appointment, owing to a friction with a certain higher officer, has been advising his fellow brethren to agitate for increment, the *Hitvarta* [Calcutta] of the 8th March invites an early attention of Government to the matter, inasmuch as it fears lest the signallers should go on a strike, if the authorities be a little dilatory in attending to their grievances.

The ill-paid *Tar Babus*.

HITVARTA,
Mar. 8th, 1908.

104. The *Hindi Bangavasi* [Calcutta] of the 9th March thinks that it is because of the attempted assassination by gun shot of Mr. Allen at the Goalundo Railway Station, that Mr. Garlick, the new Magistrate of Mymensingh is cancelling the licenses for guns granted to the local people. But has he any proof that it were the Mymensingh people that attempted to assassinate Mr. Allen or does he think that the British rule would cease to exist in India, if any one is allowed to possess a gun in Mymensingh? Does such a highhandedness become an Executive Officer?

Mr. Garlick, the new Magistrate of Mymensingh.

HINDI BANGAVASI,
Mar. 9th, 1908.

105. The *Hindi Bangavasi* [Calcutta] of the 9th March criticises the new Value-payable Post System, as having created a discontent among the people and thinks that should the authorities insist upon its being continued, it will become altogether unpopular and the business men will have to depend only upon the money-order system to answer their requirements. Again,

The new Value-payable Post System.

HINDI BANGAVASI,
Mar. 9th, 1908.

the new Saving Bank System, which the Postal authorities have in purpose to inaugurate, will cause a great inconvenience to the people, specially so far as it concerns the deposits held to the credit of a lady, inasmuch as her male representative going to draw money on her behalf, will in accordance therewith have to attach to his application for the purpose, a certificate to the effect that she is living and is in a sound state of mind. Perhaps the Postal Department thinks that the people cannot do without it and hence will passively submit to its highhanded dealings. Can there be a stronger proof of wrong headedness than this?

MANBHUM,
Mar. 10th, 1908

106. The *Manbhumi* [Purulia] of the 10th March takes exception to the Government appropriating to its own use the Jubilee Hall of Purulia, which is the property of the local public. Indeed it is not proper for the Government to use it as a court for Sub-Deputy Magistrates. The District Engineer objected to this but in vain.

DAILY HITAVADI,
Mar. 11th, 1908.

107. The *Daily Hitavadi* [Calcutta] of the 11th March quotes a paragraph from the *Dacca Prakash* in which the writer condemns the proposed transfer of certain areas from the Rangpur District to Mymensingh on the ground that the proposed re-arrangement cannot fail to be unpopular.

IV—NATIVE STATES.

NAYAK,
Mar. 7th, 1908.

108. The fact stated in a recent official Report in the Punjab that the absence of the Tikka Shaheb of Nabha has prejudicially affected the good Government of his state, gives the *Nayak* [Calcutta] of the 7th March an opportunity of remarking on the undesirability of associating Native Princes with the Viceroy in the Legislative Council. Besides the evil pointed out above, Chiefs in the legislative Council run the risk of offending Government if they give free expression to their views in every case.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

NIHAR,
Mar. 10th, 1908.

109. The *Nihar* [Contai] of the 10th March reports prevalence of severe distress owing to the scarcity of food-grains in the following villages under the Ramnagar and Egra thanas in the Midnapore District:—

RAMNAGAR THANA.

Bagmari.
Thikrapara.
Kunbudhi.
Uttar Simla.
Digsan.
Kanjisha.
Aria Padmapur.
Nayasyampur.
Jagadispur Paxhimbar.
Dewanbag.
Khandi Arhia.
Lalabag.
Manikavasan.
Kadna.
Tengramadi.
Narhkuli.
Talkachalia.
Kasanji.

Bodhsa.
Teligankasapur.
Solmanpur.
Thiar and Taluk thiar.
Kanpur and Kayuna.
Ullasapur.
Bansbani.
Vishnupur.
Paschimbarh.
Masadya.
Mirjapur.
Basantapur.
Biswanathpur.
Doblabarhi.
Thirpal.
Shanli.
Jamsha.
Lachhinpur.

EGRA THANA.

Nabalia.
Gopichak.

Uttar Arhanga.
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The re-marriage of the widow

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VI—MISCELLANEOUS.

110. The *Ratnakar* [Asansol] of the 29th February considers that the re-marriage of Dr. Mukerjee's widowed daughter is a result of the great *swadeshi* agitation which has produced a mighty change in Hindu Society.

RATNAKAR,
Feb. 29th, 1908.

The re-marriage of Dr. Mukerjee's widowed daughter.

111. The *Ratnakar* [Asansol] of the 29th February says that the great orator and nationalist, Babu Bepin Chandra Pal, fully deserves the honours which his countrymen will show him on the occasion of his approaching release from Jail.

RATNAKAR,
Feb. 29th, 1908.

Release of Bepin Chandra Pal.

112. The *Burdwan Sanjivani* [Burdwan] of the 3rd March writes :—

BURDWAN SANJIVANI,
Mar. 3rd, 1908.

Parliament and Indian affairs.

When Lord Curzon posed as a Badshah in India he used to flout the whole world. But his pride has been humiliated, and, thank God, his own countrymen are now censuring him and putting him to disgrace. Ofcourse all this is being done not for the sake of India's good, but because the self-interest of Englishmen has been affected by the present unrest in India, which is all of Lord Curzon's making. Some Anglo-Indian papers took great pains to send to England highly exaggerated reports of the affairs in India, and the result has been that British capitalists now fight shy of investing their money in India. It is England's commerce that has made her so great; and it is, therefore, the fond desire of every Englishman that his people should go on draining India's wealth for ever, and that Indians should always remain ignorant of their own affairs. Lord Curzon, however, has by his indiscretion brought about a complete change in India, and British statesmen are furious with him because the new spirit he has created in this country is injurious to the interests of British commerce. Hence numbers of English members of Parliament are coming out to India to ascertain the state of affairs in India. Indians must not of course mistake these people for their friends as indeed they never are. It is rather Lord Curzon who is the real friend of India, for it is he who has aroused the country from its sleep.

113. The *Burdwan Sanjivani* [Burdwan] of the 3rd March condemns the remarriage of Justice Mukerjee's daughter, and the refusal of the District Judge of Alipur to give justice to the people of the girl's first husband, who applied to have the marriage stopped by an injunction.

BURDWAN SANJIVANI,
Mar. 3rd, 1908.

Remarriage of Justice Mukerjee's daughter.

114. The *Pallivasi* [Kalna] of the 4th March does not approve of the fuss that is being made by newspapers who condemn the remarriage of Justice Mukerjee's widowed daughter. If he has done any wrong to the Society, the Society can have its revenge. If the boycott can be kept up even in the face of the opposition offered to it by the strong ruling Power, is it impossible to punish Justice Mukerjee socially? The paper condemns the refusal of the Judge of the 24-Parganas to issue an injunction stopping the marriage, as prayed for by the brothers of the girl's first husband.

PALLIVASI,
Mar. 4th, 1908.

Remarriage of Justice Mukerjee's widowed daughter.

115. The *Navasakti* [Calcutta] of the 5th March publishes a Bengali rendering of a portion of Mr. H. W. Nevinson's letter to Mr. Natesan, published in the February number of the *Indian Review* of Madras, superscribing it with the head-line "The extremist policy is the best."

NAVASAKTI,
Mar. 5th, 1908.

Mr. Nevinson's farewell letter.

116. The *Navasakti* [Calcutta] of the 5th March calls on all Bengalis who love their mother-country to give a cordial welcome to Bepin Chandra Pal on the day of his release. Failing to honour an ardent patriot like Mr. Pal, will dry up the springs of patriotism in the hearts of those who so fail. The time to reflect whether Government will be annoyed by such a demonstration is past. The Indians have lost all rights to the land of their birth, but the right to offer it worship. And they who are afraid to offer this worship for fear of official displeasure are, though nominally living, really dead from a plague which is more terrible than the plague which is now killing lakhs of Indians now-a-days.

NAVASAKTI,
Mar. 5th, 1908.

Bepin Babu's release.

In concluding the paper calls on Bepin Babu on coming out of prison to take up anew the work of diffusing the new cult of self-help amongst his fellow-countrymen.

SANJIVANI,
Mar. 5th, 1908.

117. The *Sanjivani* [Calcutta] of the 5th March reports a meeting held under the auspices of the Bally *Swadeshi* Samiti at Kalyaneswartala (at Bally), in which about 500 *purdah* ladies took up the *swadeshi* now.

SANJIVANI,
Mar. 5th, 1908.

118. The *Sanjivani* [Calcutta] of the 5th March reports a meeting held by the members of the Bar Library of Mymensingh, to protest against the proposed partition of that district. The meeting suggests that instead of partitioning the district and making an out-of-the-way place like Khagdahar, the head-quarters of the new district, some more officials be appointed, so that any inconvenience that there may now exist in the administration of such a big district, may be removed. Besides with the extension of railways, it will be easy for officials to tour round the district, and so there cannot be any justification for dividing it and hurting popular feelings thereby.

SANJIVANI,
Mar. 5th, 1908.

119. The fact that thousands of youths assembled in the meeting held on the 3rd March to congratulate Justice Mukerjee on the noble step he has taken in allowing his widowed daughter to re-marry, says the *Sanjivani* [Calcutta] of the 5th March, shows that the dawn of a happy era is now come in Bengal, and the cruel custom is soon going to be abolished.

SANJIVANI,
Mar. 5th, 1908.

120. While according a cordial welcome to Bipin Chandra Pal, who is to be released from jail on Monday the 9th March, the *Sanjivani* [Calcutta] of the 5th March does not approve of the proposal set on foot by the Extremists about decorating and illuminating houses and displaying fireworks to celebrate the occasion, for such useless waste of money ought not to be made at a time when numbers of men are starving in the land. The paper would rather recommend that a purse be raised and presented to Bipin Babu.

SANJIVANI,
Mar. 5th, 1908.

121. The *Sanjivani* [Calcutta] of the 5th March is glad to learn that immediately after the marriage of Justice Mukerjee's daughter, another widow, the daughter of Rai Krishna Chandra Banerjee Bahadur, the well-known engineer, is going to be married again.

SANJIVANI,
Mar. 5th, 1908.

122. In a letter to the *Sanjivani* [Calcutta] of the 5th March, Radhagovinda Saha of No. 47, Balaram Majumdar's Street, Hatkhola, Calcutta, advises all cultivators to grow more rice than jute, because in that case rice will become very cheap, and on the other hand more profit will be obtained from the cultivation of jute the supply of which will fall below the demands if it is not grown very largely. It is foreign traders who buy all the jute grown in this country; so if it can be sold to them at a high price, more money will be brought into the country.

HITAVADI,
Mar. 6th, 1908.

123. The *Hitavadi* [Calcutta] of the 6th March says:— All well-wishers of the country including zamindars and others should explain to the cultivators that in view of the low price of jute last year they should not cultivate jute to any large extent this year. They should instead, grow paddy which will fetch a large profit.

HITAVADI,
Mar. 6th, 1908.

124. The *Hitavadi* [Calcutta] of the 6th March says that a Home for patriotic workers has been established at College Square where arrangements for study, gymnastics, etc., have been made. Young men prepared to sacrifice self for the country are invited to join this Home. Only those who are in a position to work for two years will be admitted. When properly trained they will go among the villagers and preach *swadeshi* principles. They will be expected to put up with all sorts of indignities, persecutions and privations while doing their work.

HITAVADI,
Mar. 6th, 1908.

125. Referring to the strike of the Telegraph peons of the Central Telegraph Office, Calcutta, the *Hitavadi* [Calcutta] of the 6th March writes:—

The public inconvenience occasioned by the strike is great, but the peons cannot be held guilty for what they have done. Considering the high prices now prevailing the poor men find it impossible to keep body and soul together unless their pay is raised. The authorities have persistently denied justice to the men and at last matters have come to a crisis. We hope His Excellency

Lord Minto
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Lord Minto will be pleased to take some notice of the grievances of the men.

126. The *Hitavadi* [Calcutta] of the 6th March has the following in an article under the heading "The King and loyalty":—

HITAVADI,
Mar. 3rd, 1902.

Indians' loyalty.

You now say that we Indians are seditionists—that we are wanting in loyalty. It is, therefore, necessary to consider the matter calmly. We have no hesitation in saying that Indians can never be, nor have ever been, seditionists. The fear of treason that you now have is nothing but the terrible shadow of your own misdeeds. As Europeans, you have always before your mind's eye the principles of Western politics, and the ideas and actions of Western people; and judging Indians according to those standards you lay on their shoulders the blame of treason. If the misdeeds that are incessantly being committed in this country by the officials, had taken place in England or in any other place in Europe they would have not only given rise to rebellion but something much more serious. When you think of the assaults made by the police on the delegates to the Barisal Conference, of the outrages committed by the Musalmans of Comilla, and of the anarchy which of late existed at Mymensingh and other places, you naturally become afraid of rebellion, for in your own country such a thing is brought about by much less serious causes. That is why we say that this fear of yours is due to nothing but the sins of the officials. If you make your officials, who possess the nature of demons, desist from sin, you will find, Englishman, that all apprehension of rebellion will disappear from your mind. Do not lay on others the burden of your own sin. According to Hindus, the king is either a god or a demon. It is our misfortune that we do not now have the privilege of seeing the King, and as for the chief officers of the King, they do not care to know anything about us directly. They place absolute reliance on the reports they get from their underlings who are untruthful and wicked. Hence we cannot say whether our King is a god or a demon. If, however, oppression and injustice compel us to say anything against your demon-like officers, will that be treason?

It is not true that we have no loyalty. Our King remains at a great distance from us, while our loyalty is in our heart. Loyalty is due to the King and not to his officers. It is the fashion now for all officials, from the Viceroy down to the village chowkidar, to claim loyalty and regal honour from us. Is this not unnatural. Did you not, on the other hand, praise us for our loyalty during the visit of the Prince of Wales? Impartial Englishmen do not see any disloyalty or treason among us, but only some anxiety, unrest and discontent, which are all due to the thoughtlessness of the officials. And indeed the subjects are now greatly agitated and have lost all faith in the administration.

The fault lies not with the subjects but with the King and his officers.

We are Hindus, and the King is to us a god. We revere a god and he loves us and grants us our desires in return.

Emperor Edward VII is our King, and is therefore a god to us. And we have as much claim on him for the fulfilment of our desires, as he has on our loyalty. But is it not madness for all Englishmen to claim to be considered by us as our Kings, simply because one of them is really so? Englishmen should bear in mind that boars are not worshipped by Hindus, just because in one of his incarnations, Vishnu took the form of a boar?

Well, Englishmen, suppose we grant that we should respect you all as so many gods. We have thirty-three crores of gods in our pantheon, and we do not mind having a few crores more. But you must at the same time prove that you are godlike yourselves. If you want to be our gods, let us see that you are willing to grant us our desires. We have been praying to you for quite a long time. But have you ever listened to our prayers?

127. Referring to the elaborate arrangements that are being made for

Welcome to Bepin Chandra Pal.

welcoming Bepin Chandra Pal on his release, the

HITAVADI,
Mar. 6th, 1902.

Hitavadi [Calcutta] of the 6th March says that considering that a man can earn applause from a Bengali poet, simply because he happened to be charged with sedition, it is not proper that the person, who had to suffer imprisonment for having refused to give evidence in that case,

HITAVADI,
Mar. 6th, 1908.

should not get some honour from the people. But excesses are always bad, and Bepin Babu's admirers might keep this in mind.

128. Though the Chinese are not buying Indian opium any more, writes the *Hitavadi* [Calcutta] of the 6th March, the cultivation of opium in India has not in any way been

affected. The Indian Government is still sceptic about the Chinese being able to keep up their resolve, but if they do so, it will have to consider the matter well.

MIHIR-O-SUDHAKAR,
Mar. 6th, 1908.

129. Addressing the Hindus, a correspondent of the *Mihir-O-Sudhakar* [Calcutta] of the 6th March says that up till recently they were naked barbarians wandering

The Hindus and the *swaraj*.
in forests, unable to cook their food and hiding their shame under barks and leaves of trees. They learnt their first lessons in civilisation from the Musalmans and then through the kind favour of the English they have made a little advance in science and general education. But instead of being grateful to the English for this, like thieves they have created the "*swaraj*" for ruining the English people altogether. A great noise is being made over "*swaraj*", but have the Hindus acquired the power required for attaining it? If not, the more extravagant they grow, the more will they be oppressed, harassed and persecuted. The moment they uttered the word *swaraj* they got kicks and blows, and had even quarrels and fights between themselves. They have not yet been able to remedy all this. In Jamalpur, Dewanganj, Bakshiganj, Comilla and other places they were oppressed and trampled under foot the moment they uttered the word "*swaraj*." Were they themselves able to do anything in reparation of this? They got only a few Musalmans sent to jail for a few days by whining at the feet of the English. Have they ever thought how mislabeled their condition would have become if the English had not helped them at that time. They are an ungrateful people who want to harm their benefactors. Like hated thieves they shot Mr. Allen. But the moment they tore notices of reward in connection with this case they were severely punished. It is, however, a wonder that this has not put them to shame. They want to draw the Indian Musalmans to their side in their endeavours to attain "*swaraj*," but like uncivilised bores they have fought between themselves in the presence of all leaders of *swadeshi* and *swaraj* in India. Their strength, courage and unity are such that if to-day the English throw off the charge of maintaining peace in the country, they will redden the whole country with each other's blood. And then the Musalmans are against them and will ever remain so. Their love for the Musalmans is such that last year when the Government issued a circular expressing its desire to appoint Musalmans in the public service in proportion to their population, great heart-burning was caused among them.

MIHIR-O-SUDHAKAR,
Mar. 6th, 1908.

130. The *Mihir-o-Sudhakar* [Calcutta] of the 6th March publishes what appears to be an open letter to the Lieutenant-Governor of Eastern Bengal and Assam by a culti-

An open letter.

vator of that province. The letter begins by applauding the partition of Bengal and goes on to say that the zamindars and their officers aided by the police, are the greatest enemies of the cultivating class. Messrs. Beatson Bell and Jack who were in charge of survey and settlement work saw this with their own eyes.

MIHIR-O-SUDHAKAR,
Mar. 6th, 1908.

131. The *Mihir-o-Sudhakar* [Calcutta] of the 6th March accuses all educated Musalmans, pleaders, public servants, etc., of apathy in all matters concerning the welfare of the

An appeal to Musalmans.

Musalman community and its woes and sufferings. The article ends with an appeal to all Muhammadans to work for the advancement of their community in all matters.

NAVASAKTI,
March 6th, 1908.

132. The *Navasakti* [Calcutta] of the 6th March has the following:—

The glory of the Mother

To-day is the day to call the glory of the Mother to mind. On this second day of the bright fortnight in the year

"The glory of the Mother."

1241, the god Sri Ram Krishna Paramhansa manifested himself in the village of Kamarpur, in the district of Hooghly. And how little can we make that manifestation properly known! But then in it has been

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revealed an incomparable glory of the mother-country. Come, readers, let us call that glory once to mind to-day.

What depths of misery this country is in now !!! In this country at the present time people die of starvation—die in lakhs on lakhs—it is doubtful if so many insects are consumed in a forest conflagration ! The people of this country after getting educated, become the slaves of strangers—and get kicked right and left (literally, when getting up and when sitting down) ! There is no end to destitution and degradation in this country—the entire country seems to be daily revolving in a round of servitude at a sign of the fingers of the *sahab*. A thing or a person comes to possess any value, if only you impress it with the English stamp, otherwise not. That is the stamp which is (relied upon) in distinguishing between good and bad in all things. Whoever has seen this unhappy condition of things (even) for a day, has lost all faith in the country—and has said that India has no other resource but the English ; it is the English who only are of any account in an India controlled by the English : India is to-day of no account.

They also who were educated in western learning, assented to that *dictum*. They compared their mother-country with half-a-dozen other progressive countries of the world ; probably they felt a deep anguish in their hearts, but they came to the conclusion that their Mother was in very truth a beggar—that in very truth they had nothing to glory in now—that in very truth their mother-country was now a suppliant at the gates of every other country ! When this deep sense of its humbleness was throttling the educated community and making it bow its head before Western civilisation, when the story of past glories, like the story of a dream, could not affect this deep humbleness and lassitude of spirit, when losing all direct contact with the past, we began unanimously rushing to the West for incentives (literally, illuminants) relating to knowledge and activities, then the Mother could no longer wait, and hence it was that from the regions screened from contact with the English, she brought forth (literally, caught on her lap) Sri Ram Krishna !

The impress of the English could not touch this great man, and yet in a very few days all the learning and pride, and civilisation and mechanical aptitude, of the English lay prone at his feet ! None who has seen that sight even once, has been able to forget it all his life ! What wonderful treasure is this which came now out of the hidden store-house of the Mother, before which all Western learning, all the vaunted knowledge and science of the world, stood defeated in a moment's time ! What strange device is this of the Mother to make known the past greatness of India in a brief compass ! It was as if the Mother that day brought us back from the path of death by administering a single rebuke to her 30 crores of sons. It was as if she said "Fools and idiots, whither are you rushing in search of incentives ? Are ye sons of a common Mother ! It is for your welfare that I have on this garb of a sorrowful woman. It is to awaken the strength to do in you that I am in this latent form. Otherwise what have I not in my hidden storehouse ? The spring of knowledge, work and dominion lies (neglected) in my store-house ! Look there, let me once make known that spring to you. It is to make this spring known that the god Sri Ram Krishna descended (on to earth) !"

What an auspicious day that was for India ! Living for (only) 50 years, Paramhansadeva has brought into the bones and skeletons of this country a life which will last till the expiration of a *kalpa* * He was born with the life of India in his breast, and he told Vivekanand : "Go, go and bring (literally, establish) life into every limb of the country." It was as though the India of that period had sent Vivekanand as her representative to Dakhineswar. Hence, it was when sitting at the feet of his preceptor, the *swamji* was realising the greatness of India in the very core of his being, when he was learning the *mantra* (incantation) which was to bring (literally, establish) life into India, even then the real work was accomplished : it was even then that the past of India came and surrendered itself to her present. It was from that day that Mother India manifested herself in her own glory in the heart of Vivekanand (who was) a religious hero ; from that day his mother-country no longer stood before him in the garb of a beggar. She who can bring forth (literally, catch on her lap) such an incarnation of wisdom and love even now :

* A *kalpa* is a period of 4,320 000,000 solar sidereal years.

still deserves the adoration of the world, her (titles to) fame have not vanished even yet, her greatness exists even now in every particle of dust—this idea Swami Vivekananda realised in the inmost recesses of his heart.

Simultaneously with Swami Vivekananda, the country also began to realise (the significance of) the sign of the Mother. For it was of a fragment of the great force hidden in the depths of his own country that the Swamiji was born; at the feet of his preceptor, he it was who represented in a way all India. The different countries of this earth become great with different (objects of) persistent endeavour. It is because of her persistent endeavour after objects spiritual that India occupies the foremost position on earth; in this country all persistent endeavour after other objects has to be developed (literally, nursed and reared) in subordination to (literally in the lap of) that main object of persistent endeavour, has to be developed and made manifest (literally known) through that. After (actually) seeing (the thing) with his own eyes, Vivekananda came to understand the significance of this persistent endeavour after objects spiritual, got the main thread of India's past greatness and learned the *mantra* (incantation) which was to bring (literally, establish) life to India. After that none could restrain that religious hero. Going out into the world he proclaimed in the deep tones of the clouds:—Listen, you people of this world, I have seen that India is alive, that it is in a state of greatness that she is alive. I have seen with my own eyes (the flame of) the life of the entire country burn fiercely one day in that secluded life at Dakhineswar. I have touched and seen the latent past, and realised that it will now manifest itself again in a new glory.

It is this word of hope which has now found an echo in the recesses of every heart. Otherwise who would place any faith in an indestructible and unconquerable peculiar glory of this India, sorrow-stricken and harassed under the domination of strangers? If the particles of dust in this country had not been converted into particles of gold with the divine lustre of latent greatness, who would in calling this country his Mother fill his heart with a (sense of) glory? If the life had not been brought (literally, established) now into the image made up of the five elements by Swami Vivekananda, who would be filled with a mad desire to-day to offer his own body as a sacrificial offering of worship before this image? If this life had not been brought in—(literally established), perhaps every-thing else would be done—meetings would be held, speeches made, agitation carried on, petitions sent up, politics taken part in—everything would have been done, only there would have been no real worship of *swadesh* (the mother-country), only there would not have been the strange sport of a persistent endeavour after the *Matri mantra* (the Mother's creed).

Persistent endeavour after objects spiritual constitutes the very life of India. In order to instil this vital force, in order to drag India's greatness out of the past and tie it up with the thread of the present, in order to fill the country with hope and trust in itself, and (endue it) with a persistent endeavour after objects spiritual, and thus guide it on to the future, the manifestation at Dakhineswar took place. Taking into consideration even this broad truth about the manifestation, no incident of the modern world seems greater than this. The sport which India shows even now is beyond the capacity of all other countries. It is still the play-ground of the preceptor of the world. The life of the Indian which is not devoted to bringing out in every limb the latent greatness of such a mothercountry is a brutal life which indifferently may or may not exist.

SAMAY,
Mar. 6th, 1908.

133. The *Samay* [Calcutta] of the 6th March takes exception to Mr. Morley's statement to the effect that he saw no reason why the Lahore pleaders, who have suffered pecuniary losses and physical privations in the cases brought against them by the police, should receive any compensations, and observes that Mr. Morley most probably thought that an award of compensation to these pleaders would mean ruin to the police conspirators against them.

SAMAY,
Mar. 6th, 1908.

134. The *Samay* [Calcutta] of the 6th March publishes an account of a meeting which was recently held in the Ripon College buildings in Calcutta under the presidency of Mr. Surendra Nath Banerji and in which

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the students of Calcutta thanked Dr. Ashutosh Mukerjee for the moral courage he had shown in giving his widowed daughter in re-marriage.

135. The *Soltan* [Calcutta] of the 6th March urges all Musalmans of both Bengals to join the Provincial Muhammadan Educational Conference to be held at Purnea. No objection ought to be made on the ground of distance, for in the service of the society such objections ought to count for nothing.

Provincial Muhammadan Educational Conference.

SOLTAN.
Mar. 6th, 1908.

136. The *Soltan* [Calcutta] of the 6th March publishes an account of the meeting held in Calcutta on the 29th ultimo, under the presidentship of Maulvi Syed Shamsul Huda, to mourn the death of Kamel Pasha.

The death of Kamel Pasha mourned.

SOLTAN.
Mar. 6th, 1908.

137. A correspondent of the *Soltan* [Calcutta] of the 6th March writes as follows :—

Advice to Musalman youths to practise gymnastics.

Ye community of young men ! Think once of the storm (literally hurricane) of political cataclysm which will blow over India in future. Clouds appearing in a corner of the sky may sometimes disappear without (literally before) giving birth to a storm, but when clouds appear in a corner of a nation's mind, it never passes off without creating a storm of disturbance, calamity or revolution. Whenever clouds of disaffection against a sovereign have appeared in a nation's mental firmament, they have invariably caused the appearance and colour of the country to be changed with showers of blood. The dazzling ray of the light of independence which has begun to illumine the national life of the vast number of Hindus inhabiting this vast territory of India, is sure to burst through the waves of darkness and reveal itself some day, however much the *raja* (rulers) may try to cover it with a canopy of the darkness of all sorts of oppression and injustice, or persecution and harassment. Like the truth of the brightness of the sun it is also intensely true that when a new idea dawns on the minds of a large number of men it naturally manifests itself with the vigour of a truth. Just as the steam power (?) when constantly accumulated within a boiler, manifests itself in time with terrible force by shattering the existence of the boiler to pieces, so if attempts are made to obstruct and kill truth, it assumes a terrible fierceness and mingles the existence of the obstructor with nothingness. It therefore bespeaks the intelligence of a ruler to support or help, instead of opposing, the self-manifestation of a people. But according to the law of nature in this world, when on the one side the light of truth accumulates, on the other side the darkness of ignorance or perversion of judgment makes vain attempts to accumulate also. When the wave of light, however, prepares to be ready to run towards darkness with vehement speed, darkness loses its existence altogether. Truth and independence have ever been flying the banner of victory against falsehood and subjection. It is not, therefore, difficult for any man possessing a little wisdom, however small, to comprehend the future political revolution in India and its consequences. When it is surely nothing but blind ignorance to believe in the permanence of any human government, not being a government formed by God, however powerful it may be, those who have no objection to call the British Government a human government, should know that some day the British Government must strike its tent from the bosom of India. We shall not be able to keep this tent, even if we make a thousand endeavours and commit suicide in grief. When the tent of the British Government will be struck, strenuous efforts will be made both from outside and from inside India to pitch many other tents. It is doubtful whether any tent from outside will again find an entry into India. For, this time, Sikh, Jat, Rajput and Mahratta, all are standing as careful guards of the road to India. But attempts must be made to pitch a tent from inside. Strong poles, cordage and pegs will be required to raise the tent of political government of the country. The Hindus and Musalmans of India will have rights over this tent in the proportion in which they will supply poles, ropes and pegs for it. It will not be strange if the Hindu community, so vast in number and extent, tries alone to pitch the tent, but remember, Musalmans, that if the Hindu community alone raises the tent, that tent will gradually extend its limits over your homes and residences. And then you will either have to go out of India for want of space, or, if there remains any space in any corner

SOLTAN.
Mar. 6th, 1908.

outside the tent, live there as really seekers of mercy. Strength of the arm will certainly be required for pitching this tent. It is, therefore, superiority in the strength of the arm between the two communities, Hindu and Musalman, which will decide who will get the seat of superiority in this tent. Hindus, Musalmans and all may have seats in this wonderful golden temple of independence, but the real point for consideration is, whose standard of glory will wave over the summit of this unique temple. It is not possible to say whether this matter will be amicably settled. If it is not amicably settled, what is there, besides strength of the arm, which can settle it? Even in this world the necessity of strength of the arm has invariably and repeatedly been proved for self establishment or (political) superiority in a country. In fact, when a matter cannot be settled on the strength of money, the strength of following and the strength of justice, the strength of the arm becomes the only resource in the end. No other thing has made so many difficult things easy as the strength of the arm has done. For national awakening strength of the arm is the only unfailing help. In a conflict of interest between different nations, strength of the arm is the only sure means of victory. Strength of the arm is the main help in the awakening and the maintenance of national interest. Whenever a nation has disregarded the strength of the arm and has become weak in military power, that nation has been swallowed up, destroyed, harried or driven out by another nation. The vast civilisation and wealth and the universal greatness of achievements of ancient Rome were conquered and destroyed by Goths and Vandals of invincible power. The Islamic Empire, civilisation and education, made ever bright by the vast and undimmed greatness of Bagdad, were cruelly and totally conquered and destroyed by Tartars, who were illiterate barbarians, steeped in ignorance, though remarkable for strength of the arm and immense power. The Arabs of Spain, those children of glory, proud of wisdom, dazzled by wealth and fed by luxury, were obliged by the oppressiveness of the cruel prowess of barbarous Christians to take leave of Spain, the land of their birth, the land of their achievements, dear to their hearts and the object of their pride; and a large number had their bosoms rent and heads severed for satiating the thirst of the blood-thirsty swords of the Christians. In fact, at the root of the rise or fall of every historical nation or country in the whole world, there is found to lie no other agency than unity and the mighty flow or deficiency of military strength. The fact is that a community or nation, which is weak in physical strength and scattered by disunion, is unable to save itself and establish itself before a violent storm of (political) revolution in a country and is blown off like chaff (literally, dried grass) driven by the wind.

Young men whose duty it is to serve Islam! Will you not gird up your loins even from today for saving yourselves and establishing yourselves in the terrible, frightful, inevitable future (political) revolution in India? When the sovereign power will retire to one corner abandoning you on the bosom of a vast ocean, full of whirlpools, agitated by a storm, restless and mad, then by what other strength besides the strength of prowess do you hope to row your national boat across and land on the shore of self-establishment?

Young men! Owing to old age the old and ancient party is being unable to see that a vapour rising from the bosom of the distant ocean is creating black clouds in a corner of the sky, but you can see that if you look with young eyes possessing distant vision. Why do you then take for granted the dictum of the party of old men that "there are no clouds" without testing it with your own eyes? The party of old men may be old in wisdom (experience?), but why do you forget that they are weak in the power of vision?

Community of young men! You are the helmsmen of the boat of society. In this era of revolution, we may take advice from the old party, but we cannot place in their hands the charge of directing the boat. In plain words, they can never be given the work of helmsmen. Can there be any doubt that if they are made helmsmen they will wreck the boat on a shoal or a submarine rock or steer it into a whirlpool? They will make bad oarsmen too, for their muscles have been loosened by age. They should, therefore, be only carried in the boat. Young men! engage yourselves from this very moment in physical exercise, in order that you may establish yourselves in the future revolution. Devote yourselves to *lathi* play, to riding, to the use of arms and

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to marksmanship. Make your body capable of enduring hard labour and your muscles strong. Forsake luxury and high living. Infuse life into the *Muharram* festival. The object of this physical exercise and worship of power is nothing but self-defence and self-establishment in the era of revolution. It is rather for checking revolutions than for creating any. The rulers and the ruled will all look on it with favour. It is evident from the conduct, movements and devices of the powerful people who are our neighbours that a political revolution is inevitable in India in time. If your neighbour's house be on fire, your house too is sure to catch the flames and be consumed. Prepare, therefore, for saving yourselves and your national existence in that era of great revolutions. Those who think that it would be acting against the rulers to take part in displays of physical exercise and festivities befitting heroes, know nothing of English politics, for the English Government spends vast sums of money in teaching gymnastics and military drill to schoolboys and rewards people who give evidence of valour by killing wild animals and doing heroic deeds. Will young men then be prevented by the siren music of base sycophants from practising gymnastics befitting heroes and necessary for self-defence and doing good to others? Kidding (both horse and elephant), cycling, swimming, *lathi* playing, archery, shooting, walking long and fast, wrestling, gymnastics, raising weights, drill, etc., these should be made parts of their gymnastic exercises. If thousands of youngmen become prepared in the manner, they will be able to help the Government in many matters, if necessary. Young men should, therefore, advance to the field of work with full enthusiasm and without fear and delicacy, and trample under foot the cowardly oppositions and hindrances of the party of sycophants.

138. The *Banavasi* [Calcutta] of the 7th March writes that in all parts of the world there are English Colonies, enjoying a large share of political independence, English in speech and inhabited by Englishmen and other

Difference between India and the Colonies.

European races as well as by black aborigines, who though numerically greater than the whites, are, because they are conquered and weak, held of no account and are treated as strangers in their own land by the Europeans. Colonial statesmanship is concerned only with the interests of the local European population and pays no heed to these blacks. These Colonies now engage a large measure of public attention in England. European people are naturally lovers of liberty and wherever colonial interests are found to clash with those of England, the colonists utterly disregarding the latter, safeguard the former. For example, the policy of free trade with England has not found favour with most of the Colonies, because with free trade, local industries would starve and Colonial workmen would bring about riots for want of work. In other matters as well, the power of England in matters of Colonial Government is steadily dwindling.

All this favour is accorded to the Colonials, because they are the same people as the English; the charges of the establishment of the Colonial office are gladly borne by the people of England, because the Colonists are the same people as they themselves. But while such is the exceptional favour with which the Colonists are treated, because they are kinsfolk, as for those of Britain's subjects who are not of the same race as her own people, even their piteous wails are not paid heed to. This poverty and disease and famine stricken India has been looking expectantly to England for a full century and a half. But what little has she got in return? Free trade has destroyed India's industries, but certainly England never on that account thinks of giving India a system of protection. Though sorely stricken with famine, plague and other ills, India still goes on contributing 30 crores a year as Home charges. No Minister of influence has yet protested against the injustice of saddling India with the entire cost of her defence, a matter in which England is largely interested. Why this differential treatment between India and the Colonies—it is because the Indians are strangers and the Colonists are kinsfolk. Why again does the Transvaal get self-government in three years after coming under British rule, where India has to wait a century and a half, for even the rudiments of a system of local self-government? Because the Indians are strangers, which the Transvaalers are not. Whenever in India, the officials act on their own *sic*, all the piteous wailings of the people thereat, all

BANGAVASI,
Mar. 7th, 1908.

their arguments go for nothing. And why? Because the Indian is a stranger. Why, for example, was the great protest of the Bengalis against the Partition dismissed lightly by even such a great Liberal of repute as Mr. Morley? Because the Indians are strangers. If this kind of heart-rending wail had gone up from the Colonials, the entire English would have sympathised with it, and Mr. Morley would at once have listened to their prayers. Herein lies the distinction between the stranger and the kinsman.

BANGAVASI,
Mar. 7th, 1908.

139. The *Bangavasi* [Calcutta] of the 7th March sounds a note of warning to Hindus not to follow the example set by Mr. Justice Mukerjee in the matter of the remarriage of his daughter.

BANGAVASI,
Mar. 7th, 1908.

140. The *Bangavasi* [Calcutta] of the 7th March in noting a meeting lately held at Dacca under the presidency of the Nawab Khaja Salimulla to condemn the conduct of the local police during the last Moharram, remarks:—

The Nawab is now probably coming to his senses. Is the suspension of the police officers a move on the part of the Government to capture the Nawab or is it a mere show?

BANGAVASI,
Mar. 7th, 1908.

141. The *Bangavasi* [Calcutta] of the 7th March expresses satisfaction at the fact that it has come to know that Mahamahopadhyaya Raj Krishna Tarkapanchanan and Pandit Jadu Nath Sarbabhoum of Nadia and Mahamahopadhyaya Sib Chandra Sarbabhoum of Mulajor did not assent to the remarriage of Mr. Justice Mukherji's widowed daughter.

BANGAVASI,
Mar. 7th, 1908.

142. Referring to the recent question put to Mr. Morley by Mr. Rees, M.P., regarding the judgment of the High Court in the Bloomfield case and Anglo-Indian feeling relating thereto, the *Bangavasi* [Calcutta] of the 7th March writes:—

Has Mr. Rees nothing to say regarding the many cases of natives being shot dead by Europeans or regarding the sentences condemning three or four natives to death for the murder of one European?

BANGAVASI,
Mar. 7th, 1908.

143. The *Bangavasi* [Calcutta] of the 7th March publishes opinions of eminent pandits of Nadia and Bhatpara against Hindu widow-remarriage.

The paper also gives it as the ruling of a pandit that the remarriage of a Hindu widow makes the widow's deceased husband a participator in her sin, and this sin may be expiated by gifts and *tapasya* (leading an ascetic life for a certain period).

BASUMATI,
Mar. 7th, 1908.

144. Referring to the report that Mr. Clarke, late Magistrate of Mymensingh secretly departed from Mymensingh surrounded by police guards, the *Basumati* [Calcutta] of the 7th March says:—It needs scarcely to be mentioned that such a sight is quite unprecedented in India. What a change time has brought about! Who knows what other incidents will follow?

BASUMATI,
Mar. 7th, 1908.

145. How can the Boers love the Transvaal Indians, asks the *Basumati* [Calcutta] of the 7th March, seeing that the latter helped the British during the Boer War and injured the Boers? If hostilities break out afresh between the English and the Boers, the Indians will surely join the former. The Boers know this; how then, can they have any love for the Transvaal Indians?

BASUMATI,
Mar. 7th, 1908.

146. The *Basumati* [Calcutta] of the 7th March is informed that the effect of Mr. Clarke's new circular to *panchayats* and village headmen has been to diminish the force of the *swadeshi* movement in Mymensingh. The writer observes that such a result would be a disgrace to the people. If it be a fact that the people of Mymensingh have been struck with terror by this circular, then it must be confessed that they have betrayed much weakness. If they keep the *swadeshi* agitation intact, they can have nothing to fear from the circular. Supposing, however, that danger comes, why should we, for that reason, fail in our duty? The whole country is looking up to the inhabitants of Mymensingh, expecting to see that they do their duty by the country manfully.

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147. Referring to the report published in the *Englishman* that an association has been formed at a certain village in the

The *Englishman's* discovery of a seditious association at Budge-Budge ridiculed.

Budge-Budge thana which is hostile to the British Government, which decides civil and criminal cases, levies a toll of four annas per head on the villagers etc., the *Basumati* [Calcutta] of the 7th March says that the writer must be insane to give currency to such ridiculous nonsense.

148. Referring to the opinion expressed by Babu Bhupendra Nath Dasu in an article published in the monthly journal *Indian*

Babu B. N. Bose's opinion on *Swaraj* criticised.

World, to the effect that the Indians are not, nor will they ever be, fit for self-government, the *Basumati* [Calcutta] of the 7th March says that such impudence is unpardonable. Mr. Dadabhai Naoroji, as the result of his lifelong experience, said: "Not only has the time (for granting self-government to the Indians) fully arrived, but arrived long ago." Why then does Babu Bhupendra Nath dishearten the people by proclaiming the unfitness of the Indians? He is a traitor to the country and can never be trusted as a leader.

149. Referring to the strike of the mill hands belonging to the Jute mill at Gondolpara in Chandranagore, the *Basumati*

The strike of the mill hands at Gondolpara in Chandernagore.

[Calcutta] of the 7th March observes that the Indian labourers have come to realise that the strength of the weak consists in unity.

150. In a leading article the *Basumati* [Calcutta] of the 7th March exhorts

Advice to the cultivators of jute in Bengal.

the jute-cultivators of Bengal not to grow jute to such an extent as to make the jute market overstocked so as to lower the price and thereby make themselves great losers. The jute merchants are no friends of theirs and are always ready to deceive them. The present low price of jute owing to lack of demand and the consequent suffering of themselves and their families ought to bring them to their senses.

151. A correspondent of the *Basumati* [Calcutta] of the 7th March writing

The remarriage of Dr. Mukerjee's daughter.

from Bsrisal vehemently condemns the remarriage of Dr. Ashutosh Mukherjee's widowed daughter and observes that the Hindu Society will never follow his example. A few wealthy men may play the traitor to the society by remarrying their widowed daughters or sisters but the Hindu community will never support their actions.

152. The *Bihar Bandhu* [Bankipore] of the 7th March notes that the

The political agitation and Government.

development of political agitation in India and increase in the interest of the people therein has added to the expense of Government on account of the Detective Department. The agitation, says the paper, has been brought about by the atrocities of the Government Executive who have been unceasingly pursuing the nationalists not sparing even the Indian students in Europe.

153. The *Daily Hitavadi* [Calcutta] of the 7th March strongly objects to

The proposed *barwari* festival of the ironmongers of Barabazar.

the proposed expenditure of many thousands of rupees by the ironmongers of Barabazar in Calcutta on a *barwari* festival. The writer says that in these critical times when so many scourges such as famine, cholera, malaria, the quartering of punitive police, etc., are harrying the country, such a large sum of money should not be thrown away in useless merrymaking.

154. The *Howrah Hitaishi* [Howrah] of the 7th March refers to the cases

Government and Babu Ras Behari Mandal of Bhagalpur.

against Babu Ras Behari Mandal of Bhagalpur which are said to have been got up against him by the district authorities and in most of which the proceedings have been quashed by the High Court, and says that Ras Behari Babu had petitioned the Government for protection against official oppression. But instead of giving any reply to this, Sir Andrew Fraser has in a durbar held at Bhagalpur, spoken in high praise of Mr. Lyall, the District Magistrate and Ras Behari Babu's persecutor, and remarked that the more efficient an official grows, the more violently is he attacked by the people of the country. The futility of

BASUMATI,
Mar. 7th, 1908.

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BIHAR BANDHU,
Mar. 7th, 1908.

DAILY HITAVADI,
Mar. 7th, 1908.

HOWRAH HITAIISHI,
Mar. 7th, 1908.

making petition to the Government is proved by this. It is also evident that British law and the British system of administration find no place within Mr. Lyall's jurisdiction. May God bring good sense into the minds of the Bhagalpur official, so that Ras Behari Babu may be saved from cruel persecutions.

HOWRAH HITAISHI,
Mar. 7th, 1908.

155. The *Howrah Hitaishi* [Howrah] of the 7th March expresses great regret at the death of Babu Khetranath Mitra, Deputy Magistrate of Howrah, from injuries caused by some acid thrown on his face by some *budmask*, but at the same time remarks that the late Deputy Magistrate had made himself unpopular by his judicial vagaries. All Judicial officers in the country should take a lesson from the violent death of Babu Khetra Mohan and dispense justice with an even hand instead of administering it for satisfying the authorities and securing promotion for it appears that people have now-a-days become so unforbearing that sinners on the bench may be made to suffer punishment for their judicial misdeeds even in this world.

HOWRAH HITAISHI,
Mar. 7th, 1908.

156. A correspondent of the *Howrah Hitaishi* [Howrah] of the 7th March says that of the causes which are impoverishing the country, the two most prominent are (1) the mad desire on the part of the people to get justice from the ruling power instead of from village *panchayats* and (2) the drain caused by white merchants. It follows from this that the two most dangerous enemies of the country are those natives who allure unwary people to law courts and live on the earnings they heinously make in this manner, and the whitemen who exploit the country. Men belonging to the former class are to be found in almost every village. They are the internal enemies of the country. To ameliorate the condition of the country it is not only necessary to boycott foreign articles, but also to revive the old *panchayat* system for the decision of law suits in villages. The fines that will be realised by these *panchayats* may be spent in famine-relief. The use of *swadeshi* articles may bring some material prosperity to India, but it will not fulfil the highest aspiration of the Indians. Over-taxation, malaria, plague, famine, etc., will continue to ravage her. All attempts to check her external enemies, namely, white exploiters, will be in vain. O lover of the country, there is no more time to excite you by writings. Be prepared while there is yet time. *Bande Mataram*.

NAV-SAKTI,
Mar. 7th, 1908.

157. The *Navasakti* [Calcutta] of the 7th March writes:—

Wherein lies our strength? What is the basis of the strong faith which nerves us to face defiantly all the rigours of the law? Many imagine that as soon as the masses come to understand their rights, the combined strength which would result from this awakening will be our hope and resource. Our idea, however, is that the mere growth of a feeling of patriotism amongst us on Western lines will not be sufficient to nerve us for the immense self-sacrifice which the future will require of us. We must strongly realise in our hearts the land of our birth as the Mother and so realising, we shall see that this country has peculiar characteristics, which bring to success all work done under their influence. And it is in these characteristics that the strength of the country lies.

NAYAK,
Mar. 7th, 1908.

158. The *Nayak* [Calcutta] of the 7th March writes that the caste system is not to blame for the gradual dying out of the Bengali Hindus. The real causes responsible for that phenomenon is the growing social license and imitation of western manners amongst us. Amongst Hindus, the females outnumber the males. If therefore, population is to be increased, the old polygamous practices should be revived or, if it be possible, the present proportion of males as regards females should be raised.

NAYAK,
Mar. 7th, 1908.

159. The *Nayak* [Calcutta] of the 7th March in referring to a recent meeting of Calcutta students at the Ripon College. to support Mr. Justice Mukerjee in the matter of the re-marriage of his widowed daughter, writes that Mr. Justice Mukerjee must be in sore straits indeed to value sympathy from this meeting of a number of immature youths presided over by a man

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who has been to England, who eats forbidden things, who is not in intimate touch with Hindu society and who is ignorant of the Hindu shastras.

Continuing the paper asks how the meeting could pass a resolution expressing the hope that Justice Mukerjee's example would be largely followed. For already the matrimonial market is glutted with virgins. If then widows are to remarry, many maidens must remain unmarried.

160. The *Nayak* [Calcutta] of the 7th March has the following:—

NAWAZ,
Mar. 7th, 1908.

"Sleep no more O (my) mind." It will not do for us any longer to remain with eyes shut under the influence of drowsiness on the soft flowery bed of languor and idleness.

We shall get no advantage if any longer we remain entangled in the terrible web of aversion. We shall be able to get no work done if we remain without anxiety looking to others for help. We have arrived at a chapter of the history of India, of British rule in India, at an act of the drama of life, when, casting all other *mantras* (incantations) into the bottomless waters of forgetfulness, we shall have only to repeat that one *mantra* "Sleep no more, O (my) mind." Putting away the captivating figures of happiness, magnificence and peace from before us, putting the captivating shadow of enjoyment and luxury behind our ken, we shall have to sing that one song only "sleep no more O (my) mind." Nay, even the placid figure of religion and the attitude of indifference (which religion induces) must be put aside at least for a time and we shall have to sing only that song "Sleep no more O (my) mind." The root principle is that we have arrived at a stage of our national life when we shall have to stand on our own legs, we shall have to walk on our own feet, we shall have to engage ourselves in work by moving our own arms. Whether in trade, in industries, in education, or in self-defence we are arrived at a juncture when we cannot any longer pass our days relying on the favour of our rulers, on the assurances or the officials, or on the sympathy of foreign friends. In the past days of India, it was not so very long ago, it was (only) 30 or 40 years ago, there was a time when our rulers used to be very eager to impart an English education to us. There was a time, when, blinded by error, we were reluctant to learn anatomy, when our rulers removed the darkness from our hearts by holding out to us various baits. There was a time when our rulers felt happy in placing us in the high and honourable posts of the land unsolicited. There was a time when our rulers, whether out of kindness, or with the intention of showing their benevolence or with the wish of diffusing their own fame and glory, or from the necessity of conducting the work of administration in good order, were eager to give us a high education. There was a time, when our rulers, not attracted by (considerations of) fear or friendship, but in their pride and arrogance proclaimed loudly: "We shall recognise no distinction of race and colour in the administration of India. We shall not recognise (any difference between) the white and the black. Efficiency alone is our aim and competence only is what we desire." Those were days (of one kind) and these are days (of a different kind). At the present time our rulers are regarding every step we make with the eyes of a cat. They are now looking at every movement of the arms we make, are putting obstacles in the way of our progress at every stage. Everything that we say, every line of what we write they are examining through the glasses of the law, seeing if there is any sedition in it, seeing if the pouring forth of the wordy ball and shot of the Indian is blowing away the white high towers of Fort William, seeing if the hard chains of a subjection in a disarmed state which has lasted for many centuries has become loosened or not, seeing if the Indian, half-dead from starvation, stricken with famines, disease and (other) ills, disarmed and poor, (though he is) is attempting the subversion of the firmly-established British Empire which is guarded by ball and shot, guns and rifles and maxim guns, seeing if the Indians are or are not starting industries and commerce, and thereby taking away the means of livelihood (literally throwing dust in the food) of English merchants. That is way we say that "Those days no longer exist. Indians, you will have now to look out for your own education. It will not do for you any longer to remain looking wistfully (literally with thirty eyes) at the English university. Indians,

you will have now to look after your own industries. Gathering in everything you get from any part of the world whatsoever, you will have to repress the magnificent industrial (products) of England and the showy but unsubstantial industrial (products) of Germany and re-establish industries in India. Every moment your industries will meet with lakhs on lakhs of obstacles and, Indians, you will have to overcome those obstacles and go on with your industries. It is yourselves you will have to bestir in order to protect yourselves from the attacks of starvation, malaria, famine, plague, pox and cholera.

"You have sought to be equal with your rulers. You have learned to ask of your own motion what your rulers were vouchsafing as a matter of mercy and of their own free will. You are not now worthy to receive even a single favour from Government without strife, without controversy, without quarrel. Furthermore you have sought to take away the means of livelihood of the merchants of the country of your rulers. You will now have to do the work of self-protection yourselves. Forget everything about assistance from the rulers. Do not look on the cajolements of the officials as re-assuring words. The value of the sympathy of foreign friends is nothing, until you are successful and resolute in protecting yourselves. That is why we say again, "Sleep no more O (my) mind".

NAYAK,
Mar. 7th, 1908.

161. The fact that Lord Curzon recently made the following speech in the House of Lords:—

Lord Curzon in the House of Lords.

"A feeling has been growing up in India of recent years and it arises from the value which is attached by the educated Indian to the principles of freedom and equality which he has been taught to regard as the birthright of other British citizens. That is a very valuable and in my judgment a very sacred feeling. I do not think we ought to say anything or do anything to depreciate it or to deride it in the smallest degree; because it is after all the only basis on which you will expect the loyalty of an Asiatic population to an alien rule to be permanently developed or maintained," furnishes to the *Nuyak* [Calcutta] of the 7th March an illustration of the influence of bad company. These words which are so true, and so worthy of the place in which they were uttered, came from the lips of a man, who while he was in this country in the company of Anglo-Indians, tried his best to repress the aspirations of educated India.

RATNAKAR,
Mar. 7th, 1908.

162. The *Ratnakar* [Asansol] of the 7th March says that the whole of India grieves for the untimely death of Sir Denzil Ibbetson, although he had incurred the displeasure of the Indians by reason of the unpopular measures during his administration.

Sir Denzil Ibbetson's death.

SAMMILANI,
Mar. 7th, 1908.

163. The *Sammilani* [Serampore] of the 7th March bestows high praise on Babu Radhika Prasad Seth, a pleader practising at Arambagh, for working as a volunteer at Tarkessur on the occasion of the last *Sivaratri* festival.

A pleader as a volunteer.

YUGANTAR,
Mar. 7th, 1908.

164. The *Yugantar* [Calcutta] of the 7th March has the following:—

THE PEOPLE'S DUTY OR THE PRESENT PROBLEM.

The Clerk.

There is a proverb—the muller is yours, the curry-stone is yours and it is your teeth that I shall break at the roots (therewith). We can mention here a small illustration of the way in which the Sepoy Mutiny was quelled by the combined efforts of Bengalis, Sikhs and others. It is said that at the time of this revolt a Bengali Babu, who was an inhabitant of a respectable village adjacent to Calcutta, happened to be employed as a Munsif in the North-Western Provinces under the English Government. Wishing to assist the Government, he created a band (of men) at the place where he was employed and having fought hard with the rebel sepoys came to be a favourite with the English. In this war he acquired the title of Fighting Munsif. There is no dearth of Fighting Munsifs of this sort in the country. We wish to know once how many such Fighting Munsifs there are in the country. We have (already)

"The people's duty".

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come to know many. Those who are yet to be known will in time reveal themselves. The policemen are openly battling with their own country. For six rupees, seven rupees or eight rupees and 14 annas they have sold their manliness.

Similarly the clerks also, sitting behind "No admission" (Notices), wield the pen. These men cannot conceive to what extent they are working injury to the country. These men also seem to have sold themselves. Their sons and grandsons even they have included in the same bond of servitude. Those who are born and those who will be born are all to be clerks. There is no other alternative (for them). He himself goes away after working as a slave and he makes the same provision (provides for the same state of bondage) for generation after generation. The father (thus) becomes an obstacle to the (development of) the manliness and the independence and the self-respect of his son. The son is commanded by the father to (accept) service (literally career of a dog). He will have to accept service not for emancipation, not for the highest good, not for money even, (but) for mean self-interest. For livelihood he will have to depend on others. I shall eat if (only) he gives me anything to eat. Otherwise I shall have to die. This is what the boy learns. The infant who was born with unmeasured power and limitless magnificence, who would have run after the last incarnation of the Deity (named Kalki) with an unsheathed sword in his hand, to the cry of "Thou art wielding the sword", the assault of whose thunderbolt-like fists would have rolled in the dust the heads of the hundred-headed monster—he to-day faints away through fear of ghosts and goblins. His two arms long as the *sai* tree are (now) withered up, and adept (only) in wielding the pen. It is in other people's work that intelligent men are always being engaged generation after generation. It is on other people's account that they are occupied, but not for the service of others, not for (their) nation and (their) religion. In some inexplicable way under an inexplicable spell, the whole of the national life is being passed. There is courage lacking and enterprise lacking (in it). Hope is absent (from it). There is no discrimination and no intelligence, no prowess and no heroism, nothing (in it). The blind stream of humanity is constantly going on like a flock of sheep. The unconquered power of the people is being brought under control like sheep. When will the bonds of these tens of thousands of animated beings be untied? When will revolution come and bring about a change in their condition?

We cannot speak at any more length about the 'clerk.' On the whole they are (a sort of) second edition of (Maharaja) Nabkissen and Umichand. It cannot also be denied that there are amongst them many greater Mohan Lals and Mir Madans, than are to be found amongst the writers in the *Yugantar*.

The Police.

The police are openly (playing the part of) the "Fighting Munsiff." Stick in hand, these men are battling with the *swadesh* (their own country) and with the *swadeshi* both overtly and covertly. They upon whose backs and heads these men train their sticks are (as) their brethren professing the same religion as they. The blind inhabitant of the country who enjoys stipends (from Government) cannot understand that it is on himself that those assaults (with the stick) are recoiling and constantly falling—that it is his self-interest and his religion and duties which are being hurt sorely by those cruel assaults—that along with the head of his brother his own head as well is being severed and is falling on the ground.

(All) beginning with the village chaukidar to the *Lat* are being impelled by one purpose and one aim. It is the easy-going, simple-hearted people who are their game. Alas, it seems as if it was to expiate the sins of ever so many successive births, that the English were sent to India to wield (literally, in the shape of) the rod of State. Contryman, you are about to repay the debt of successive births. Has not that been repaid even now? How much longer shall you pass in this poor and destitute condition? (How much longer) will brother stand against brother, use weapons, thrust the knife into the breast, govern and drain away the life-giving strength of one's (own) self?

Day after day is the number of soldiers being raised. Chaukidars and policemen have covered the country all over—why? Have we got out of hand,

become prone to immorality, that (it should be) argued that the police and sentries are (necessary) to keep the peace of the country—(that is) a lie. The English would by this time have had to take their departure if in such a big country (as India is) they had had to keep the peace with (the aid of) police watchmen. The police are certainly not for keeping the peace.

(They exist) for oppressing the country and draining away its substance. The reign of the zamindar and talukdar has disappeared from the village. (Instead) the reign of the police has commenced. The terror of the police has become as catching in every village as the terror of the ghost. The chaukidar no matter whether or not he can catch thieves is sure to collect the (Chaukidari) tax. He is sure to convey to the thana information as to where in a big village who may have tied the *rakhi bandhan* thread. Therefore, the duties of the chaukidar and the police are made clearly manifest in all their actions. Their first duty is to collect the taxes, the second is to make known to Government information against people true or false. The duty of the clerks is to spend this money and keep in due order the accounts (relating thereto) and after making up the accounts to load ships each year with 25 to 30 crores of money and send them to England as *Akkel-selami* (penalty for one's folly.) It is enough if this much is done. After that there remains no other responsibility or trouble, for India which, when milked, yields whatever is desired of her Indians, also will for ever be known in history as a loyal country.

165. The *Yugantar* [Calcutta] of the 7th March has the following:—

YUGANTAR.
Mar. 7th, 1908.

WE DO NOT WANT PEACE.

"We do not want peace." Keir Hardie and many other Englishmen have returned to England after having come to know of the prevalence of genuine unrest in India. These men are exceedingly anxious to establish peace in India and are stirring up the public in England to that end. But we do not want peace. O Englishman, we do not want the peace with the establishment of which you are charged. From the day on which you set foot on our country, our dream of peace has been shattered. The peace which you establish as a matter of favour, you snatch away whenever you wish. What then is the value of the peace you give? We want oppression and injustice now. Let the terrible lawlessness which has set in, continue. The flame of famine in which untold lives are being daily consumed—let that flame continue playing some time longer yet in this fashion. In this death, the Indian will discover nectar. Churning this ocean of terrible unrest and anarchy with a hundred crores of arms, they will bring out their golden land of birth, the image of firm, immovable, everlasting peace. We are no longer anxious for the peace you give. We are aware of its worthlessness. Your rule in India will never give peace (to the country). "Our Government never will be popular in India." "Our Government never can be popular in India." Lord George Hamilton. It is you yourselves who have said this. This is the utterance of the ex-Indian Minister Lord George Hamilton. True remark this. Friendship between the eater and the thing eaten is a cause of danger. Because you cannot keep your promises, what Queen Victoria promised in her Proclamation of 1858, Curzon came and dismissed as an "impossible myth." It was you yourselves who instituted the permanent settlement of Bengal and (it was) you again (who) made it useless (literally crippled) by a varied multiplicity of laws and tricks. How can they become objects of trust who cannot keep their promises? In (our) deep trust we left dominion and wealth and everything to you. But you have destroyed that trust. You will not again be able to do good to the people, for you have proceeded far. You will not succeed in bringing the former peace back to India. Go on working along the path, according to the nature which is yours. Move on scattering unrest and anarchy on all sides, and even along with it will be sown the seeds of peace, and in proper time, the Indian will do the sifting and selection. Do not again with your proposals of peace cast a spell on and lead astray these Indians who seek emancipation.

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166. The *Yugantar* [Calcutta] of the 7th March has the following:—

THE SPORT OF THE POPULAR POWER.

"The sport of the popular power." The strong current of the popular power which is in motion all over the world seems merely to have formed into an eddy over the assassinations at Lisbon. The King and the Crown Prince of Portugal have departed after again illustrating how a highly powerful ruling power is blown away before the popular power as by a puff.

The Portuguese King interfered with the political powers of the people. He stopped meetings. The liberty of the press was destroyed. Parliament broke up. Having impaired the popular power, the King became all in all. But how long does a stone remain in the air when it is thrown up into the void? Two shots brought about the disappearance of the Royal power. The king and the Crown Prince were killed. Before the unvanquished popular power the tyrannous royal power bowed its head. Again is that liberty of the press (enjoyed). Again is that Parliament inaugurated and again is the right of meetings (conferred). The stream of power flowed in a reverse direction. The people got back all their rights. If one knows

* It is popularly believed that the proper way to blow the pipe, the waters of the Jamuna used to flow backward under the magic influence of Krishna's flute. of the Jamuna of themselves begin flowing in a reverse direction.*

The *Yugantar* [Calcutta] of the 7th March has the following.

Kangsa's Emissary.

167. "He who will kill thee it staying at Gokul".....Hearing this Divine utterance Kangsa became uneasy. Counsel continued

"Kangsa's emissary".

to be held as to the way in which the destruction of that terrible foe was to be brought about. All those places where the slightest manifestation of the force of Vishnu was to be seen, were to be destroyed. The places where Brahmans performed *Yagnas* (sacrifices) began to be harried. Milchcows began all to be killed. The lives of boys began to be destroyed. Kangsa's emissaries began to go about destroying kine, Brahmans and boys on all sides. But they could not by any means whatsoever succeed in destroying the life of that cowherd boy who was like *Yama* (the Hindu god of Death). The female emissary got killed, but nothing happened to the boy. The highly powerful king of demons was not able by any means whatever to destroy the life of that cowherd-boy. When the force of Vishnu descends on to the earth in order to destroy the oppressor, the oppressor's heart begins to quake. And though indeed the oppressor adopts various means in order to nip that force in the bud, neither *maya* (illusion), nor ignorance nor temptation, nor chastisement, nor punishment nor harassment—nothing succeeds in destroying. Slowly that force plays about in unknown country and forest and amongst (literally with) cowherd-boys and grows. A career of secret existence result in strengthening (literally nourishing) the force. Ultimately becoming manifest in a full-limbed (form) the force of Vishnu brings about the destruction of the oppressor.

The face of Vishnu has descended on to the land of India in order to destroy the wrong-doer. Emissaries are being sent out in all directions in order to find out where and in what way that force remaining disguised is gaining growth. But that fell boy has not yet been caught. Many inoffensive infants are getting killed instead of him. The Brahman has been contaminated, the place of pilgrimage has been desecrated, cows are being killed. But alas that fell boy has not been killed by any of (the) means (adopted for the purpose). Putna (1) got killed and the spell of the demoness was destroyed. But still that boy did not die.

(1). The name of a demoness who as an emissary of Kangsa sought to kill Krishna.

168. The *Yugantar* [Calcutta] of the 7th March writes:—

We feel disposed to write the history of the *swadeshi* movement afresh in a new way in new words. We should not have undertaken to write this history of the *swadeshi* movement, if it had ended as it began with piece-goods, salt and sugar, if the revolutionary flame of boycott which was kindled by the light of patriotism had consumed only foreign goods. *Swadeshi* has

YUGANTAR,
Mar. 7th, 1908.

YUGANTAR,
Mar. 7th, 1908.

YUGANTAR,
Mar. 7th, 1908.

now outgrown those limitations and expanded into *swaraj*. It was at an auspicious moment that the country developed the *vaisya* (trading) spirit. And if that *vaisya* spirit is to be kept up, it must have *kshatriya* (the military caste) heroism at its back. The maintenance or further progress of *swadeshi* cannot be secured on any other condition. What can be greater folly than that after earning money, one should have to entrust the guarding of it into the hands of a stranger? India, the land of gold, has never been destitute of money. Even in these days of sorrow and destitution she cannot be called poor. How can I call a country poor, the annual income of the Government of which exceeds 133 crores of Rupees (according to the estimate of 1906-07), and the people of which are compelled to remit every year to England a sum of 25 crores as "penalty for their folly." These 25 crores of rupees are called "Home charges" in English and Mr. Dadabhai Naoroji has called them the proceeds of the looting of India. The country from which so many crores are looted every year can never be poor. The resources of that country must be inexhaustible. But there is no doubt that this country lacks strength of the arm, lacks *Kshatriya* heroism. As Bhishma said to Yudhisthir when advising him as to what should be done in times of danger:—

"What thing of value has the weak?"

"Yudhisthir, if you are to defend the Royal treasury, you require strength: you must therefore cultivate strength and stop the looting of the robber. The treasury is the pivot on which the state turns. The weak cannot protect the treasury and therefore they cannot retain their dominion for long."

It is this *swadeshi* which is one of the ways of our acquiring wealth as a nation. This movement must therefore be carefully kept up. The history of similar movements in the different countries of the world shows that this *swadeshi* is maintained and nourished by the strength of the arm. It is mainly based on oppression and the use of weapons.

We shall review the history of the *swadeshi* movement in England and examine the manner in which with inhuman oppression they, in their selfishness, effectively destroyed Indian industries and established their home industries instead.

"From the outset the Company maintained the strictest principles of monopoly . . . they contrived to make some money to establish themselves as colonists in several important places, to commit an infinity of misdemeanours of various degrees of enormities upon friends and foes".—*Empire in Asia*, by W. M. Torrens.

A band of English merchants first entered India for purposes of trade in 1600 with a capital of £70,000. It was the East India Company and it selected Surat as the centre of its operations. As soon as ever they got a commercial charter from Aurangzebe, they began behaving tyrannously with the purpose of establishing a commercial monopoly. They behaved equally ill to friend and foe. For this offence Aurangzebe expelled them from Surat and other centres like Vizagapatam, Musilipatam and threw their officers into prison. Ultimately by repeated and abject prayers, they moved the Emperor to clemency and got back their lost trading rights on the payment of a fine of Rs. 150,000. Again with redoubled zeal, the English began spreading *swadeshi* principles in India.

(To be continued).

YUGANTAR,
Mar. 7th, 1908.

169. The *Yugantar* [Calcutta] of the 7th March explains that it could not come out in the two or three previous weeks, because its printer, Bibhuti, had resigned owing to ill-health and Mr. Kingsford made difficulties about a new printer who applied to him for recognition and also because its manager was also laid up with fever. The paper in concluding makes it known that it will not cease coming out, until Government compels it to stop publication by special legislation.

BANKURA DARPAN,
Mar. 8th, 1908.

170. The *Bankura Darpan* [Bankura] of the 8th March thanks Justice Mukerjee for the noble courage he has shown in allowing his widowed daughter to marry again.

DAILY HITAVADI,
Mar. 8th, 1908.

171. The Indians, writes the *Daily Hitavadi* [Calcutta] of the 8th March, are a home-loving people, and their ideal of happiness is to enjoy a humble fare without being

Indian emigration.

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indebted to anybody and without having to leave their homes. Fifty or sixty years ago the idea of going out to foreign shores was strange and terrible to them. But to-day, driven by hunger and the prospect of starvation to their kith and kin, thousands of Indians are leaving their dear, dear motherland to seek livelihood on distant shores. Is it not the Western traders who have reduced them to this miserable condition by coming to India like locust hordes and usurping all the wealth of the country? But what treatment do the poor unfortunate Indian emigrant labourers receive in Western countries, countries belonging to those white-men who have fattened themselves the salt and meat of India? In Natal and the Transvaal they are being cruelly oppressed and persecuted, while from Australia they are being altogether driven out. Disappointed at all these places, they went to the other hemisphere, but in that vaunted home of freedom and equality for all mankind, the United States of America, also they were received with hatred and jealousy. They then turned towards Canada, a colony of Englishmen, believing that the English who have grown so big on India's salt would never drive them away. But, alas, the Canadian Englishmen also are behaving most cruelly towards them. A high official of the Canadian Government has gone to England to arrange that Indians may not find an entry into Canada. The matter has not yet been settled with the Imperial Government. Mother Earth, take the Indians within your womb, for they have no place on your bosom.

172. The *Daily Hitavadi* [Calcutta] of the 10th March announces a public meeting to be held under the auspices of the Bengal Chamber of Commerce for the purpose of raising a fund for the relief of famine-stricken people. His Excellency the Viceroy will himself preside over the meeting, and so there is no doubt that that noble object of the meeting will be successful.

DAILY HITAVADI,
Mar. 10th, 1908.

173. Feeling astounded at Sir Andrew Fraser's pronouncements: "I have been longer in this country than any of you and love this country more than any of you; so I say *Bande Mataram* too," the *Hitavarta* [Calcutta] of the 8th March remarks that when and under what circumstances the Lieutenant-Governor suddenly came to have such a friendly feeling for India is known to His Honour himself, inasmuch as he did not love it at all when he associated himself with Lord Curzon in thrusting a bloody dagger into the heart of Bengal, when he lately defended the Police who had robbed the innocent citizens of Calcutta of their belongings and also when he had his *Nautchghar* constructed with the blood-like money of the famished Indians. So will His Honour say since when he came to have a liking for this country?

HITAVARTA,
Mar. 8th, 1908.

174. Under the marginally-noted heading the *Jagaran* [Bagerhat] of the 8th March writes as follows:—

JAGARAN,
Mar. 8th, 1908.

"Who can resist the irresistible force of the tide?"

Who can ignore the deep swell which has arisen from the hearts of countless men and women of the country? Who can resist the wild force of a mountain current? The ruling power is only showing its imbecility by attempting to stamp out the vital force of the country. What has made the proverbially timid Bengali to scorn persecution and imprisonment? The poet has truly sung: "Rise we must, God has said it." The spirit of self-abnegation, the disinterested service rendered to the humblest individuals, the ungrudging submission to persecution and imprisonment, all point to a divine force acting underneath. Let the rulers reflect for a moment how futile must be their attempt to put down this force; even the fear of death will not damp the *swadeshi* spirit. Those Indians who have turned traitors to their country should remember that even eternal damnation cannot be a sufficient expiation for their sins. Therefore whoever you may be, either a Government official or a traitor to your country, take warning now, and mend your ways. Be not haunted by the false fear of sedition like one possessed.

175. The *Daily Hitavadi* [Calcutta] of the 9th March writes regretfully that judging from the rapid rate at which the population of India is dwindling, one has to contemplate a time when it will be wholly extinct. The very idea is enough to make one lose one's mental balance and yet as Mr. Gokhale showed in a recent speech in the Supreme Legislative Council, the death-rate in India has doubled between the years 1880 and 1903 and is now

DAILY HITAVADI,
Mar. 9th, 1908.

The population question in India.

thrice that of England. Indeed an Englishman himself has by detailed figures proved that during the half century of Victorian rule, 30 crores of her Indian subjects died of famine alone. And now-a-days famine is but one of the many causes of death. The idea of the ultimate extinction of this Aryan race which has inhabited India since the dawn of History and whose achievements will adorn the history of the world for all time is a heart-rending one, which one cannot entertain without losing one's equanimity. It is the people of India alone to whom we can now appeal to look to avert this terrible prospect.

DAILY HITAVADI,
Mar. 9th, 1908.

176. The *Daily Hitavadi* [Calcutta] of the 9th March does not approve of the conduct of Private Younger who fired at two European gentlemen for having failed to answer his challenge.

The shooting incident at Fort William,

DAILY HITAVADI,
Mar. 9th, 1908.

177. Though according to Bipin Chandra Pal a hearty welcome to the *Daily Hitavadi* [Calcutta] of the 9th March does not think it proper that a purse should be presented to him as suggested by Babu Rabindra Nath Thakur and others, nor does it approve of the useless waste of money over fire works and illuminations which are quite out of place at a time when thousands of Indians are starving.

Welcome to Bipin Chandra Pal.

DAILY HITAVADI,
Mar. 9th, 1908.

178. *Re* the recent speech of Count O'Kuma praising British rule in India, the *Daily Hitavadi* [Calcutta] of the 9th March writes that Count O'Kuma might have spared his advice to Indians, who are quite well aware of the virtues of the English. Indeed so enamoured were they at one time of the English that they fell to imitating him. But time has worked a wondrous change. The Count should have instead of making this speech given some real good advice to his English friends.

Count O'Kuma's speech.

MANBHUM,
Mar. 10th, 1908.

Mr. Watson, the Magistrate of Manbhum, praised.

179. The *Manbhum* [Purulia] of the 10th March thanks Mr. Watson, the District Magistrate of Manbhum, for having permitted the townsmen of Purulia to welcome Mr. Surendra Nath Banerji during his visit to that town, and for having allowed all Government officers to attend the *swadeshi* meeting held in Mr. Banerji's honour. Mr. Watson also ordered the local Police officers not to attend the meeting as policemen. For these noble acts Mr. Watson's name will remain for ever enshrined in the hearts of the people of Manbhum, and they will always worship him as a god.

DAILY HITAVADI,
Mar. 11th, 1908.

Collision between mill hands and their European employers at Kankinara.

180. Referring to the collision between the mill hands and their European employers at Kankinara, in which the Europeans used guns and hurt or wounded the native workmen, the *Daily Hitavadi* [Calcutta] of the 11th March says that in India Europeans of every description can keep guns and use them against the natives. When the case at last comes before a Court, the plea of self-defence is invariably raised. In the Kankinara affair, the European Cantonment Magistrate of Barackpore has distinctly said that the Europeans used guns in self-defence.

DAILY HITAVADI,
Mar. 11th, 1908.

181. The *Daily Hitavadi* [Calcutta] of the 11th March publishes telegraphic accounts of the rejoicings held at Cuttack, Rangoon, Jhalakati, Dacca and Pabna on the occasion of the release of Babu Bepin Chandra Pal.

Rejoicings at the release of B. C. Pal.

NAVASAKTI,
Mar. 11th, 1908.

Englishmen and Japanese compared.

182. Referring to an article which appeared in the *Sunday Standard* in which the writer, Mr. F. A. Mackenzie, condemns the cruel treatment of the weak Koreans by the strong Japanese, and asks the Japanese to take a lesson from the English who are ruling India with love and sympathy for the Indians, the *Navasakti* [Calcutta] of the 11th March says that Mr. Mackenzie ought to have looked well at the treatment Indians receive at the hands of Englishmen before he went and gave advice to the Japanese. It is useless to speak in detail about all that Englishmen do in this country, for then they will be shown up in their true colours. Mr. Mackenzie is shocked because the Christian Koreans are being oppressed by the Japanese. But how do the Christians of Europe deal with non-Christian people? What about the treatment of Indians in the Transvaal and Canada? Lord Lansdowne

once wrote a letter to Amir Abdur Rahman of Cabul protesting against the Amir's cruel treatment of some rebels, which Lord Lansdowne said, was not befitting a friend of the British. The Amir said in reply that he knew better than Lord Lansdowne how to deal with his own subjects, and he reminded Lord Lansdowne of what the English did to the sepoy during the Mutiny of 1857.

Not long ago Lord Salisbury said: "Britain won India by the sword, and by the sword it must be kept." It is, therefore, unnecessary to discuss here the policy by which the Government is moved in this country. The Indians have been disarmed, the policy of "divide and rule" is being followed, *Swadeshists* are being flogged, sent to jail and persecuted in various ways even though they may be innocent of any offence. Is all this just and kind on the part of the officials? It was in 1824 that some sepoy who had refused to undertake a sea-voyage, were surrounded by English soldiers and shot. The facts concerning this affair, as recorded by Mr. Kaye, fill one with indignation. A similar incident took place at Multan a few years ago. Mr. Cowan, the then Deputy Commissioner of Multan, fancied that the Kukas, a very powerful tribe living at Multan, were not loyal. Forthwith forty-nine of them were arrested without any offence and shot in cold blood. And the Government praised Mr. Cowan as a very able officer.

Mr. Mackenzie should, therefore, think of the thousand faults that his own people have before he finds fault with others.

183. A correspondent to the *Sandhya* [Calcutta] of the 11th March writes about the Indo-American National Association, which has been founded at Greenacre in the United States, whose object is to promote friendly feelings between Indians and Americans. The Association has nothing to do with politics, but will make the welfare of the Indians who go to the United States for education its chief aim. The writer suggests that several small Associations should be formed in India, and work in co-operation with the larger one in the United States.

SANDHYA,
Mar. 11th, 1908.

URIYA PAPERS.

184. The *Uriya and Navasamvad* [Balasore] of the 29th January does not approve of the order of the Calcutta High Court directing all Judicial officers working under it to refrain from making any observations even on those Police officers who are found to have acted illegally or to have gone against law. The writer is anxious to know the reason which makes the Government so sensitive about the prestige of its Police officers, many of whom are known to be heartless and devoid of all sense of responsibility.

*URIYA AND
NAVASAMVAD*,
Jan. 29th, 1908.

The weather in Balasore.

185. The same paper states that the weather was foggy for three days in the Balasore district.

*URIYA AND
NAVASAMVAD*,
Jan. 29th, 1908.

A piece of advice to the Utkal Union Conference.

186. The same paper suggests that the Utkal Union Conference instead of wasting money and energy in vain speeches, should do something to provide for those young men who have come back to India after acquiring practical knowledge in some special science or industry.

*URIYA AND
NAVASAMVAD*,
Jan. 29th, 1908.

The *Samvad Vahika* on the Bengali settlements in Mayurbhanj.

187. The same paper observes that its contemporary of the *Samvad Vahika* having written against the formation of Bengali settlements in Mayurbhanj, has laid itself open to the charge of meanness and jealousy, for the Bengalis being more advanced than the Uriyas both in culture and status, the latter should follow the former instead of making wry faces.

SAMVAD VAHIKA,
Jan. 30th 1908.

A Postal complaint.

188. The *Samvad Vahika* [Balasore] of the 30th January quotes one of its correspondents to show that a peon attached to the Khantapara Branch Post-office generally delivers letters, etc., to persons other than the addressees, and that this creates unnecessary confusion and delay. The writer adds that on a careful examination it will be found that even some Postal peons of towns are not free from this habit of shirking labour. The attention of the Postal authorities is drawn to the matter.

SAMVAD VAHIKA,
Jan. 30th, 1908.

189. The same paper points out that the trial of Mr. Dwijadas Bhaduri, Deputy Collector of Mayurbhanj, on a charge of murder and his acquittal, have raised two points for consideration, which ought to be cleared up in the interests of the public. Why was not a *post-mortem* examination held on the dead body of the servant, said to have been killed by Mr. Bhaduri? Why was the judgment passed before the submission of the final report by the Police? It is true that the judgment lays the blame on the shoulders of the Police, but unless the above two points are made clear, the public are not prepared to accept the decision as satisfactory.

SAMVAD VAHIKA,
Jan. 30th, 1908.

190. The Banki correspondent of the same paper states that, though Rs. 90 was sanctioned for the sinking of a well in the compound of the Subarnapur School, Banki, two years ago, nothing has been done up to date in that direction. The Head-pandit of the school is requested to take more interest in the matter.

SAMVAD VAHIKA,
Jan. 30th, 1908.

191. After stating that the generous public, as also the Government, have done their best to relieve sufferers from famine in the Balasore district, and that a large number of the poorer classes are going to Bengal every day in quest of employment, the same paper requests the Bengal-Nagpur Railway authorities to make some concessions in favour of these men, so as to enable them to reach Howrah at less cost.

SAMVAD VAHIKA,
Jan. 30th, 1908.

192. The same paper is of opinion that the Chiefs of Dhenkanal, Talcher and Bamra are taking a great deal of interest in their people, who are now in the midst of a famine and recommends their example to other Tributary and Feudatory States.

SAMVAD VAHIKA,
Jan. 30th, 1908.

193. The Banki correspondent of the same paper states that a large number of residents in Banki are leaving their homes for Athgarh and Dhenkanal through sheer starvation.

SAMVAD VAHIKA,
Feb. 6th, 1908.

194. The *Samvad Vahika* [Balasore] of the 6th February, though gratified to learn that the Government is deputing an officer of high position to make enquiries into the state of famine in Orissa, takes leave to observe that enquiries must necessitate delay, which in the end may prove dangerous. What is required is immediate action.

SAMVAD VAHIKA,
Feb. 6th, 1908.

195. The same paper publishes a letter from one of its correspondents, in which it is stated that the Mussalmans of villages Sangra and Savarpur in thana Basudebpur are killing old and sickly cows for daily consumption, as rice has gone up to 8 seers per rupee. These Muhammadans are semi-Hindus as they observe several Hindu rites. What they do is through necessity; but feeding daily on beef of questionable quality instead of rice must bring about cholera, which is no less dangerous than famine. The writer requests the authorities to make an enquiry into the subject and render help to the hard-pressed villagers.

SAMVAD VAHIKA,
Feb. 6th, 1908.

196. A correspondent of the same paper strongly objects to the settlement of Bengalis in Betnati and other places under the influence of Bengali adventurers. in Maurbhanj, on the ground that they are occupying many acres of land at nominal rents and thereby depriving the Uriyas of one of their principal sources of income. The correspondent regrets that the Maharaja of Maurbhanj forms an exception to the general body of Chiefs in Orissa in his inordinate love for Bengalis, who often induce him to indulge in hobbies such as the establishment of technical schools, establishment of paper mills, saw-machines, etc., which in the end always prove unsuccessful. Maurbhanj has thus been converted into a fair field for the adventures of the Bengalis in whose hands the Maharaja is helpless.

SAMVAD VAHIKA,
Jan. 30th, 1908.

197. The *Samvad Vahika* [Balasore] of the 30th January states that many houses in Manza Mal in the Khajuri pargana of the Balasore district were burnt down, inflicting heavy losses on many of its inhabitants and ruining others.

198. The Basudebpur correspondent of the same paper states that the mango crop, which was looked upon as hopeful, has after all proved very poor. SAMBADYANIKA, Jan. 30th, 1908.
- The mango in Basudebpur.
199. The same paper approves of the sugar manufactured at Balam in Bamra and hopes that it will be soon put into the market. Whether Bamra sugar will be in a position to compete successfully with the sugar manufactured in other parts of India remains to be seen. SAMBADYANIKA, Jan. 30th, 1908.
- The sugar manufactured in Bamra.
200. The *Nilachal Samachar* [Puri] of the 31st January exhorts the Uriya-speaking residents of the Midnapur district to take advantage of the proposed division of the Midnapur district by making one bold effort to have themselves amalgamated with the residents of the Orissa Division, for by being united the Uriyas will be able to compete with the advanced-races in India. NILACHAL SAMACHAR, Jan. 31st, 1908.
- An appeal to the Uriya-speaking residents of Midnapur.
201. The same paper supports the *Utkalipika* in the latter's observation that the Revision settlement operations must be stopped at once in Orissa, in view of the fact that there is great distress in the three districts of that Province. It is not advisable that the raiyats should be troubled at a time when they know not how to keep their soul and body together. Besides, a large number of them have left their homes in quest of food elsewhere. NILACHAL SAMACHAR, Jan. 31st, 1908.
- A proposal to suspend the Revision settlement in Orissa.
202. The same paper regrets that the Chaukidari tax is being rigorously realised in the Basudebpur thana of the Balasore district, where distress due to floods and drought has been latterly heightened by the prevalence of cholera and small-pox. NILACHAL SAMACHAR, Jan. 31st, 1908.
- The Chaukidari tax at Basudebpur in Balasore.
203. The same paper states that Babu Upendra Patnaik, the Manager of Delang Estate in Puri, is discharging his duties satisfactorily. The local school and the Post-office have shown signs of improvement, while fields formerly lying barren are now covered with green verdure. NILACHAL SAMACHAR, Jan. 31st, 1908.
- Babu Upendra Patnaik, the Manager of Delang.
204. The same paper states that Professor Macdonell paid a short visit to Bhuvaneswar on his way back to Calcutta, and was satisfied with all that he saw there. He also paid a visit to Khandagiri. He omitted not to inspect the schools and *tols* at Bhuvaneswar. He collected details about the Bhuvaneswar temple and in this he was assisted by Babu Sudarsan Nanda, whom he put in the category of his friends. The local police tried its best to make his journey and temporary residence comfortable as far as practicable. He has expressed his desire to come back to India after three years. In his intercourse with Indians, he was marked for his politeness, learning and liberal views. May he live long! NILACHAL SAMACHAR, Jan. 31st, 1908.
- Professor Macdonell in Bhuvaneswar.
205. The same paper states that the number of thefts in the Puri district is increasing and that this is due to the present distress in that district. NILACHAL SAMACHAR, Jan. 31st, 1908.
- Thefts in Puri due to distress.
206. The same paper states that cholera and small-pox prevail in the Basudebpur thana of the Balasore district. NILACHAL SAMACHAR, Jan. 31st, 1908.
- Cholera and small-pox in Basudebpur.
207. The Delang correspondent of the same paper states that rice sells at 7 seers per rupee in that part of the Puri district, and that it is not always available even at that rate. The distress has so deepened as to induce some men of the low castes to poison cattle and to commit thefts or dacoities. All this is revolting in the extreme. NILACHAL SAMACHAR, Jan. 31st, 1908.
- Cattle-poisoning, thefts, dacoities etc., due to distress in the Puri district.
208. The same paper sounds a note of warning by stating that already many men and women have left their homes through want of food, and observes that unless the authorities adopt special measures in time, a large number of deaths due to starvation will occur. NILACHAL SAMACHAR, Jan. 31st, 1908.
- A note of warning.
209. The same paper states that the Raja of Bara Khendi, in Ganjam, makes an annual donation of Rs. 500 to the Scholarship Fund of Ganjam, and helps other students in various ways. The other Uriya Rajas should follow his example. NILACHAL SAMACHAR, Jan. 31st, 1908.
- Liberality of the Raja of Bara Khendi.

NILACHAL SAMACHAR,
Jan. 31st, 1908.

210. The same paper is sorry to state that fires broke out thrice in the Bolemandap Sahi in Puri, and that a large number of houses were destroyed thereby. The writer

requests the local police to do something in the matter.

NILACHAL SAMACHAR,
Jan. 31st, 1908.

211. The same paper states that cholera prevails in Nimapara, in the Puri district.

NILACHAL SAMACHAR,
Jan. 31st, 1908.

Cholera in Nimapara.
Cats dying of some unknown disease in Puri.

212. The same paper is astonished to learn that a large number of cats belonging to Pachhipal, Bouribasth, Balikera and other neighbouring villages in the Puri district are dying of some disease not known to the villagers. The cats are seen to be sleepy in the morning, and in the afternoon they die.

NILACHAL SAMACHAR,
Jan. 31st, 1908.

213. The same paper states that a storm accompanied with rain passed over the Busudebpur thana, in the Balasore district, on the 12th of last month.

The weather in Basudebpur.

NILACHAL SAMACHAR,
Jan. 31st, 1908.

214. The Delang correspondent of the same paper states that a poor mango crop is expected in that part of the Puri district.

The mango in Delang.

NILACHAL SAMACHAR,
Jan. 31st, 1908.

The rabi crop in Nimapara.

215. The Nimapara correspondent of the same paper states that the prospects of *mung*, wheat, china, *maudia* and other standing crops are hopeful in that

part of the Puri district.

NILACHAL SAMACHAR,
Jan. 31st, 1908.

216. The same paper of the 28th February does not approve of the provisions of the Puri Lodging-house (Amendment) Bill, and observes that instead of securing order and helping the Administration, they will prove a source of trouble and oppression to the Mahantas, Tehakas, Pandas and the pilgrims. The writer is sorry that the Hon'ble Member representing Orissa and Chota Nagpur in the Bengal Council did not oppose the Bill. The Bill, when passed into law, will prove ruinous to the Lodging-house keepers and others connected with them. A mass meeting was held at Puri to protest against the provisions of the Bill on the 26th of the last month, under the presidency of a respectable and well-to-do gentleman of the station. The writer hopes that the Select Committee entrusted with the revision of the Bill will attach due importance to public opinion, and recast the Bill in a different mould.

The Puri Lodging-house (Amendment) Bill.

GARJATBASINI,
Feb. 1st, 1908.

The proposal of a Branch Railway from Tangi to Kapilas.

217. The *Garjatbasini* [Talcher] of the 1st February approves of the proposal of the *Samvad Vahika* to construct a Branch Railway from Tangi or Kapilas Road Station to Kapilas, thereby connecting that place of pilgrimage or sanitarium with the system of railways in India. The Branch line is sure to prove remunerative in the end, as it will attract a large number of pilgrims every day. The writer hopes that the Bengal-Nagpur Railway authorities will take kindly to the proposal.

GARJATBASINI,
Feb. 1st, 1908.

218. The same paper states that steps are being taken in Kalahandi to prohibit the export of rice from that State, as this has been found necessary in the interests of the people of that State.

Export of rice from Kalahandi prohibited.

GARJATBASINI,
Feb. 1st, 1908.

219. The Barpali correspondent of the same paper states that the high price of rice has made itself felt in the prices of other articles of food, such as brinjal, bean, etc., the general result being that living is becoming dearer day by day in that State.

High prices of food-stuffs in Barpali.

GARJATBASINI,
Feb. 1st, 1908.

220. The same correspondent states that a man belonging to that State, who was sleeping underneath a paddy-holder, was killed by the lower part of the holder giving way and the paddy falling on him.

An accident.

GARJATBASINI,
Feb. 1st, 1908.

A mad jackal in the Puri district.

221. The Bhingarapur correspondent of the same paper states that a mad jackal has bitten several men in day time in that part of the Puri district.

GARJATBASINI,
Feb. 1st, 1908.

The *kulthi* crop in Puri district is hopeful.

222. The same correspondent states that the prospect of the *kulthi* in that part of the Puri

GARJATBASINI,
Feb. 1st, 1908.

223. The Kalahandi correspondent of the same paper states that there was a shower of rain in that State, which has helped agriculturists to break their lands.

The weather in Kalahandi.

224. The *Utkaldipika* [Cuttack] of the 1st February is of opinion that the Indians in the Transvaal have acted wisely by

The Indians and the Transvaal Government.

presenting a determined front to the Government of that State, which has passed an unjust Act with the sole object of driving out the Indians from that country. About 200 Indians were put into jail and 120 received orders to leave Transvaal at once. This brought about a change in the policy of the Transvaal Government, which has taken time to reconsider the matter.

UTKALDIPIKA,
Feb. 1st, 1908.

225. Referring to the annual administration report on the Tributary and Feudatory States of Orissa for 1906-07, the same

A suggestion to entrust those Chiefs with full powers, who have attained their majority.

paper points out that the Government seems to be pleased with the work of the Chiefs, who are directly managing their States. The writer hopes that the Government, as a sign of this pleasure, will invest with administrative powers those Chiefs who were minors, but who recently have become majors. This pleasing and gracious act will no doubt be in accord with the feeling of satisfaction which Government has expressed after examining the work of the Chiefs entrusted with full powers.

UTKALDIPIKA,
Feb. 1st, 1908.

226. Referring to the article entitled "The manufacture of Panga salt in Orissa," published in a recent issue of the Uriya

The manufacture of salt by the Uriyas.

monthly magazine *Mukur*, the same paper supports the views expressed in that article, and points out that the sea-water is a gift of God to those people of Orissa who reside on the sea-coast, just as fruits and roots of trees are so many gifts of God to those people who reside in the jungles of that Province. Many Uriyas manufactured salt and traded in that article, thereby making a little income to support themselves, but Government abolished the manufacture of salt by the Uriyas and made them poorer thereby. In the same way, the people of Parikud have been rendered helpless by the abolition of the manufacture of salt in that State, while all the attempts of the Raja of that State to protect his people from starvation have proved unsuccessful. The writer points out that the people should again and again apply to Government to secure its consent to the manufacture of salt by the Uriyas, while their representatives in the Utkal Union Conference should pass a resolution to that effect. The writer hopes that the attention of all Orissa should be directed towards a matter with which the industrial development of that province is vitally concerned.

UTKALDIPIKA,
Feb. 1st, 1908.

227. The same paper gives an account of the administration of Travancore

The administration of Travancore held out as a model to other Native States in India.

by the Maharaja of that State, who has shown good progress by the help of his Indian Dewan and observes that other Native States in India should follow the example of the Maharaja.

UTKALDIPIKA,
Feb. 1st, 1908.

228. Referring to the results of the last M.A. Examination, as shown by

High education of the Uriyas as tested by the results of the last M. A. Examination.

the Calcutta University, the same paper points out that not a single Uriya has passed that examination. The only College, namely the Ravenshaw College, where a native of Orissa is expected to prosecute

UTKALDIPIKA,
Feb. 1st, 1908.

his studies, does not teach the M. A. course. Even the B.A. Honour course is not taught with satisfaction. It appears as if the authorities are unwilling to impart high education to the Uriyas.

229. The same paper states that an upper primary school was established

An upper primary school at Balibis in Cuttack.

at Balibis in the Cuttack district, with the full hope that it would be subsidised by the District Authorities in due course of time. The school has,

UTKALDIPIKA,
Feb. 1st, 1908.

however, received no help from the District Primary grant. The attention of the school authorities is drawn to the matter.

230. Referring to the proceedings of the relief authorities in the Kendra-

The relief works in Kendrapara.

para Subdivision of the Cuttack district, the same paper states that it has received information from a

UTKALDIPIKA,
Feb. 1st, 1908.

confidential source that henceforward only the emaciated and diseased poor will be helped, while no assistance will be given to the strong and the able-bodied. It is true that this rule may act as a check on the idle and the indolent, but at the same time it is necessary that work should be provided for

the able and the strong-bodied men. It is also necessary that some steps should be taken for the relief of those poor men and women, who are prevented by caste prejudices and other influences from attending the relief camp.

UTKALDIPIKA,
Feb. 1st, 1908.

231. The Jhankar correspondent of the same paper states that parties of four or five men are moving about in that part of

Parties of wanderers in the
Cuttack district.

the Cuttack district with a paper declaring that they have come from Bijapur in Southern India, where severe famine prevails and where an earthen vessel of water costs one rupee. These wanderers are giving a good deal of trouble to the people of Jhankar, who are themselves in a famished state and who have nothing to provide for these disagreeable foreigners.

UTKALDIPIKA,
Feb. 1st, 1908.

232. The same correspondent states that even in the month of *Magh*, the people in that part of the Cuttack district cannot get a full meal a day, and that the winter is

very severe there.

UTKALDIPIKA,
Feb. 1st, 1908.

233. The same correspondent thanks Babu Ramkrishna Bose, the local zamindar, for his donation of Rs. 25 for the construction of the Kanakpur school-house and for his promise to pay an annual subscription of Rs. 10. The writer hopes that the other rich men of Orissa will come forward to render some help to this poor institution.

Liberality of Babu Ramkrishna
Bose.

UTKALDIPIKA,
Feb. 1st, 1908.

Fire in Cuttack.

234. The same paper states that some houses were reduced to ashes by fire in Bazi Bazar last week.

UTKALDIPIKA,
Feb. 1st, 1908.

235. The same paper states that Mr. Jack of Cuttack has got a Cabuli dog, which became mad and bit not only Mr. Jack, but two other men.

A rabid dog at Cuttack.

UTKALDIPIKA,
Feb. 1st, 1908.

The mangoe in Balibis.

236. The Balibis correspondent of the same paper states that the mango crop in that part of the

Cuttack District is not hopeful.

UTKALDIPIKA,
Feb. 1st, 1908.

237. The same paper has every sympathy for Mr. Mohun Chand Karim Chand Gandhi, a British-Indian subject of His Majesty, who has adopted the Transvaal as the land of his domicile. By singular merit and energy, he

Mr. Gandhi, the Indian leader
in the Transvaal.

has elevated himself to the position of a successful leader whom both Hindus and Muhammadans residing in that country highly esteem. He feared not to accept even a severe penalty of the law for opposing an unjust measure passed by the Transvaal Government for driving away the Indians from that country under various pretexts. That the Transvaal question has come to the fore-front both in England and in India is to be ascribed to the untiring and zealous labours of Mr. Gandhi. Many protest meetings have been held throughout India as also in England, expressing sympathy for his righteous cause and many representations have been submitted to the Indian Government, praying for the redress of the grievances of the Indians in the Transvaal. The writer hopes that Indians belonging to all parts of the British Empire will make common cause with Mr. Gandhi and try to save their national honour from the attacks of a misguided Government in South Africa.

UTKALDIPIKA,
Feb. 22nd, 1908.

The Puri Lodging-house
Amendment Bill.

238. The same paper of the 22nd February is of opinion that the provisions of the Puri Lodging-house (Amendment) Bill are calculated to interfere not only with the religious practices of the Hindus, but also with their manners and customs. The main object of the Bill is to increase the tax on the Lodging-house keeper which will no doubt be paid by the pilgrims in general.

RAJENDRA CHANDRA SHASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 14th March, 1908.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 14th March 1908.

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I.—FOREIGN POLITICS.

252. The *Hindoo Patriot* observes that while the British Colonial Government is trying to keep out Indian immigrants from the colonies, other more business-like Governments are encouraging the influx of Indians. It hopes that the British Government will take lessons from Germany and America in respect of administering colonies and subject countries.

HINDOO PATRIOT.
11th March 1908.

(b)—Working of the Courts.

253. The *Amrita Bazar Patrika* cannot understand what has come over Judges in the United Provinces. Almost every day there comes from Allahabad or from one or other district in the United Provinces, the story of people being sent to the gallows with such a light heart as to be quite shocking to all sense of justice and decency. Recently as many as four human lives were ordered to be taken by Mr. H. Dupernex, C.S., Sessions Judge of Saharanpur, for the alleged murder of an old woman. The sentence was not, however, confirmed, as Justices Banerji and Richards held that the case was not free from reasonable doubt as to the guilt of the accused. Nothing could be more opposed to the boast so often and so aggressively made by the Britisher, of his administration of pure and unadulterated justice. The result of murder trials just now in the United Provinces has assumed the proportions of a public scandal, and to allow it to continue is to sap the very foundations of the British Empire in India.

AMRITA BAZAR
PATRIKA.
6th March 1908.

254. The *Telegraph* considers the term of two years' rigorous imprisonment passed on Mr. Myers, the accused in the Sitarampur shooting case, as inadequate. It does not wish the law-courts to be unusually hard on any offender, Indian or European. But it wants them to deal out even-handed justice in every case, whether between Indian and Indian, European and European, or Indian and European. In the cases between Indians and Europeans—where the impression gets abroad that the European offenders get off with light punishment, while the Indian offenders get the worst of it—the Courts of justice need to be specially careful.

AMRITA BAZAR
PATRIKA
7th March 1908.

255. With regard to the confirmation by the Sessions Judge of the sentence passed on the accused in the Lazarus Brothers' assault case, the *Amrita Bazar Patrika* declares that such monstrous sentences defeat their own purpose. The shocked public read in them the official fears and suspicions which make them regard a sparrow as an eagle. How can the people associate "prestige" with such "little-heartedness?"

AMRITA BAZAR
PATRIKA,
9th March 1908.

256. Referring to the conduct of Mr. R. E. Jack, Subdivisional Officer of Barh, in insulting a senior Counsel of Patna, the *Amrita Bazar Patrika* is of opinion that after such an exhibition on his part no Counsel will care to appear in Mr. Jack's Court. This means that a large number of people, who may have the misfortune of being hauled up before him for trial will not be able to secure proper legal help to defend themselves. Mr. Jack is, however, a European and must therefore be supported, whether he abuses Counsel in filthy language or fails to administer justice fairly. The journal wonders whether it does not occur to Government that it brings odium upon itself by ignoring the conduct of officers of the Jack kidney.

AMRITA BAZAR
PATRIKA,
10th March 1908.

257. With reference to the notice served upon Babu Raj Kumar Banerji, of Moyal, in the district of Hooghly, by the Subdivisional Officer of Arambagh, prohibiting him from delivering any lectures on *swadeshism* in the latter's sub division, the *Bengalee* writes:—

BENGALUR,
10th March 1908.

A curious order of a Deputy Magistrate. "The order has taken the local public, as it doubtless will take our readers, by surprise. The subdivision of Arambagh, in the district of Hooghly, has never been particularly distinguished for its *swadeshi* activity, and such activity as there has been, has been absolutely unaccompanied by the use of force. So

far as our information goes, not a single case has within the last few months been brought against any *swadeshi* worker, and there has been no allegation of violence against anybody. To say that there has been no disturbance would be short of the truth, for, as we learn, there has never been any likelihood of a disturbance. Under these circumstances, the issue of a notice under section 44, Criminal Procedure Code, can only be characterized as extraordinary, if, indeed, it is not absolutely illegal. The Deputy Magistrate evidently does not know that the mere fact that lectures which he is pleased to regard as "fiery" are being delivered at a particular place does not justify his issuing a notice under section 144, Criminal Procedure Code, unless he can show that there is enough excitement at the place to make such lectures likely to provoke a breach of the peace. This, so far as we know, he has no means of showing. Evidently the order has been issued with a view merely to killing infant *swadeshi*. The Magistrate is mistaken. It is exactly by methods like the one he has adopted that the Government of the new Province has succeeded in imparting to the *swadeshi* movement all the impetus which it lay in their power to give and which it might possibly be said to require. Parts of Western Bengal are still so far behind East Bengal that one almost wishes that the methods of East Bengal may be tried here. In the meantime, we invite Sir Andrew Fraser's attention to the order issued by this Daniel."

BANDE MATARAM,
11th March 1908.

258. Commenting on the death, in jail, of Lala Gurudas Ram Sawhny, *Bande Mataram* states that the utterly unnecessary and unwarranted incarceration was the cause of

his death, as Lala Gurudas Ram was rapidly recovering when the fury of a panic-stricken bureaucracy selected him as one of the objects of its vindictive wrath. It was an irony of fate which brought in to examine the dead man the same "brutal" Civil Surgeon who had certified to the authorities that imprisonment would not be injurious to the prisoner, but rather beneficial. This officious medico had certified that there was nothing so much the matter with Gurudas Ram's heart as to justify his being let out on bail. Gurudas Ram has proved by his death the inaccuracy as well as the brutal levity of the report. But the Punjab Government must no doubt be well pleased with itself, and Sir Denzil Ibbetson on his way to the eternal judgment seat may at least know that a necessary witness has received the summons before him and gone in front.

**KAYASTHA
MESSENGER**
9th March 1908.

259. The *Kayastha Messenger* congratulates Babu Ram Anugrah Narayan Singh on his appointment as Presidency Magistrate, Calcutta. The sterling merits and the eminent services of this worthy Behari officer deserved such

a recognition at the hands of Government much earlier. But it is better late than never.

(c) - Jail.

TELEGRAPH,
7th March 1908

260. The *Amrita Bazar Patrika* complains of ill-treatment accorded to political prisoners in Indian jails. These men are

Treatment of political prisoners
in Indian jails.

made to do the work of bullocks at oil-mills, etc., and are in other ways treated the same as the most confirmed criminals. Before, these "technical" offenders were set to work in the jail office or jail press along with free paid employees. Is the change in the old humane and reasonable method due to the bitter feelings with which Anglo-Indian officials regard the supposed agitators? Severity of life in jail has never had a deterrent effect in the whole history of the world, and a modification of the present system of treatment of Indian political offenders seems necessary.

(d) - Education.

BENGALIAN,
6th March 1908.

261. The *Bengalee* writes:—"If there is a country where the Government

Education and private liberality. has no right to appeal to private liberality in aid of the official system of education, such a country is India. For, nowhere in the civilised world are the interests of education so cruelly neglected by the Government as they are in India. Nowhere does the Government spend so little on education per head of the population. Even

Russia compares favourably with India. Japan, which is an Oriental country and which, as Sir George Clarke pointed out in his beautiful address, took up the task of educating her children in right earnest years after the establishment of the Indian Universities, has already left us far behind. At present 95 per cent. of the male population of Japan may be said either to have received or to be receiving some sort of education. When will our Government rival the Japanese? Yet, as we have repeatedly been told and as we know ourselves, the utmost limit of taxation has been reached in this country. Would such a state of things have been tolerated anywhere else?"

262. Referring to the proposed Agricultural College at Bhagalpur, the *Amrita Basar Patrika* protests against the system hitherto adopted of filling the highest posts in such colleges with Europeans. There are many capable

The proposed Bhagalpur Agricultural College.

native agricultural graduates available, and the journal hopes that the claims of these men will receive due consideration.

263. Referring to the interview which took place between Mr. H. R. James, the Principal of the Presidency College, and several M. A. students who went to him to report the insolent conduct of a bearer who had insulted

Mr. James at the Presidency College.

some of them, the *Bengalee* observes that there can be no question that the students felt they had a legitimate grievance, and in bringing it to the notice of the Principal they acted in the only way that could be regarded as proper. Mr. James, however, not only declined to interfere, but added indignity to insult. They told him that the *chaprasi* had abused them: he broke forth, "The tongue is free." They pointed out that the man had addressed them "*Chuprao toom*;" he forthwith translated, "Be silent," and asked, "Where's the sting?" They said they sought relief at his hands; he retorted that they had wasted twenty of his most valuable minutes! This, surely, was not the right way to deal with the complaint. If the Principal thought the complaint too trivial for him to take any notice of it, it need not have been difficult for him to have politely told his students what he thought of the matter. The cold, formal manner he seems to have assumed was bound to have a prejudicial effect upon minds not yet accustomed to such manner. The journal is not surprised to learn that, as a result of the interview, the Principal has become distinctly unpopular with some of his students.

264. Commenting on His Excellency's speech to the Hindu deputation, on the subject of popular education was concerned, the *Bengalee* writes:—

The Viceroy and the Hindu deputation.

"His Excellency might have condescended to a little explanation of 'the dangers of educational maladministration' and 'the misappropriation of educational advantages' he speaks of. The 'maladministration,' we suppose, consists in people receiving higher education; and the "misappropriation" doubtless consists in people thinking, aspiring, agitating. If our surmise is correct, we venture to say that His Excellency has grievously misread the signs of the times. His Excellency evidently thinks that the intellectual current in India is all evil. Where did His Excellency get the idea? Is the Indian mind so diseased that His Excellency cannot think of ministering to except by destroying all educational activities? Needless to say that if that be so, the endeavour were vain. The Indian mind is not to be cured by administering irritants like the Seditious Meetings Act, nor, as we hold, is the bureaucratic mind to be cured by loyalist protestations. Hence the futility alike of the methods of the orthodox Hindu deputation, and the dark sinister warnings of the Viceroy. There are, as His Excellency is perfectly aware, practical grievances and existing discontents which must be faced, and there is no use running away from them by talking of 'the intellectual current' or 'orthodox sentiment.' We gravely question, too, whether this mode of exploiting 'orthodoxy' for the uses of a repressive régime is wise."

265. Commenting on the reply of His Excellency the Viceroy to the orthodox Hindu deputation, the *Indian Mirror* is of opinion that the fact of the importance of religious education being recognized as such by the head of the Indian Government must be pleasing to all religious and

The Viceroy on religious education.

AMRITA BASAR
PATRIKA,
11th March 1908.

BENGALUR,
13th March 1908.

BENGALUR,
13th March 1908.

INDIAN MIRROR,
13th March 1908.

social workers in this country. The godless system of education has been tried long enough in India, and has been condemned by all thinking persons. The present system of secular education cannot therefore, in the best interests of the country, be followed any longer. His Excellency's remarks on education in general are regarded as being no less important. On the whole, His Excellency's speech is most notable for its deep and earnest sympathy with the people and for the thoughtful and wise suggestions which it contains.

(f)—Questions affecting the land.

BANDE MATARAM,
5th March 1908.

266. *Bande Mataram* urges upon the people the necessity for turning their attention to agriculture. The return to the land

Back to the land.

is as essential to their salvation as the development of *swadeshi* or the fight against famine. By going back to the field, young men will be able to ensure the perpetuation of the Hindu in Bengal, which is now imperilled. They will be able to become mentors, leaders, and examples to the village population, and by introducing better methods of agriculture and habits of thrift and foresight, they will materially assist the *swadeshi* manufacturer and the organizer of famine relief.

(g)—Railways and Communications, including Canals and Irrigation.

AMRITA BAZAR
PATRIKA,
7th March 1908.

267. The *Bengalee* writes:—"The East Indian Railway has built a train *de luxe* in connection with its new express over-

Train de luxe.

land service for conveying passengers proceeding to England by the P. and O. Mail steamer. It is very thoughtful of the East Indian Railway. This is the commencement of the hot weather, when Governments go to the Hills for their usual siesta of seven months and tired administrators take leave and go "home." The high personages of the Government have specially built saloon carriages and conveniences *galore*, for which the Indian tax-payer pays, but that is a detail. We suppose even this magnificent *train de luxe*, built by the East Indian Railway, and which we shall presently describe, would be looked down upon by the high personages of Government as unfit for use except under stern necessity. But all the same, the *train de luxe* seems to be a splendid thing in its way."

(h)—General.

BANDE MATARAM,
6th March 1908.

268. *Bande Mataram* finds that the bureaucracy is punishing East Bengal in various ways. *Swadeshi* cases, sedition trials,

Repression in East Bengal.

police raids, anti-national disturbances, and persecution of schoolboys could not break the spirit of the people. They are preaching and practising boycott with growing firmness and determination. Such a tenacity on the part of the people is bound to irritate the ruling authorities who are equally unrelenting in their determination to repress the growing spirit of manliness amongst the people. The struggle is no doubt unequal. But with proper organization and the actual support of the whole country, the people are sure to come out victorious in the end.

BENGALUR,
7th March 1908.

269. The *Amrita Bazar Patrika* observes that during the Hindu and Mussalman régime a man with a grievance would

"Where is the sense of proportion and propriety gone?"

now and then approach a king with a sword, brandishing it all the while, not certainly to do the latter any harm but to invite his attention to his suit. Possibly the same was the case with the conductors of the *Jugantar* and other papers who have been sent to jail. That being so, is a vindictive and cruel treatment proper in their case? On the other hand, by trying conclusions with, and securing monstrous punishments for, them, Government only creates the impression that it is not so mighty and so high-minded as it is reputed to be. In England and Ireland people sometimes write and speak sedition. But they are there treated only as first-class misdemeanants and not as criminals. Why should not those, who are convicted of sedition in this country, be treated in the same simple way? In conclusion, the journal states that not only does Government suffer in prestige by displaying tiger qualities when dealing with so-called seditionists

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in this country, but it thereby rouses the worst feelings of the people and defeats the very object for which it starts sedition cases.

270. The *Behar Herald* states that the partition of the Patna Division is looked upon with disfavour by the majority of the educated public who have sense enough to understand their own interests. If Bihar is at all to be partitioned from Bengal and placed under a different administration, Patna would undoubtedly be the fittest place for the seat of that Government. If Sir Andrew Fraser had a mind to split up in this way the Commissionership of Patna, he ought to have thought twice before laying out so much money in extensive acquisitions of land and erection of stately buildings for Government offices and model institutions in Patna.

BEHAR HERALD,
7th March 1906.

Separation of Judicial and Executive functions.

271. Commenting on the separation as an experimental measure in selected areas, of Judicial and Executive functions the *Bengalee* states that if the experiment is either half-hearted or partial, Government must from the very first be prepared for an outburst of public indignation. They must know what the public want. Judicial functions must not only be separated from executive, but the judiciary should have nothing whatever to do with the executive. Judicial officers in the selected areas must so far as possible be placed entirely under the authority of the High Court. The journal does not subscribe to the proposition laid down by Sir Andrew Fraser that the judiciary and the executive have the same objects in view and must, therefore, be on as cordial terms as possible. Absence of cordiality between the two classes of officers may not be a desirable thing, but it is by no means necessary that they should be social intimates. Too much "my-dearing" has in the past been a source of very great scandal. The case is certainly one where it would be far safer to have too little than too much of it. Constituted as the administrative machinery is, it is by no means certain that even a separation of functions and services would make the judiciary altogether free from the social influences of executive officers. The danger would be much graver if the judiciary were to continue to be in any way subject to the control of the executive Government. The public are anxious to know if the Government share this view of the matter. They could not be too soon disillusioned, if the Government do not.

BENGALIEE,
8th March 1906.

272. With regard to Mr. Morley's refusal to accept the suggestion of Mr. Dillon in Parliament to recommend the Government of India to consider the case against the Editor

BENGALIEE,
10th March 1906.

The "Settled fact,"

of the *Khasi*, the *Bengalee* states that whether the action suggested by the Hon'ble Member is or is not desirable on other grounds, Mr. Morley does not care to consider. It is enough that it is "entirely contrary to practice." Is not this exactly the spirit which Burke has condemned in the famous passage in his speech on Conciliation with America which Morley has rendered still more famous? The adherence to practice, where humanity, prudence, and justice alike require a departure from it, is not materially different from adherence to the letter of the law or the abstract conception of right. With such a conception of the majesty of the settled fact, one wonders if Mr. Morley can still have a claim to be regarded as a true Liberal!

IV.—NATIVE STATES.

273. The *Amrita Bazar Patrika*, commenting on the marriage of the Tippera Prince with the Dolepore Princess, observes that in a generation more there will be "a glorious commingling" of Gurkha-Jat bloods. Outwardly no two countries can be more dissimilar than Tippera and Dolepore. Yet there is a strong tie that knits the two together.

AMRITA BAZAR
PATRIKA,
11th March 1906.

VI.—MISCELLANEOUS.

274. Commenting on the political demands and aspirations of the Indian people, and the upheaval that is in evidence all over India, *Bande Mataram* writes:—
"The future is not in our hands. When so huge a problem stares us in the face, we become conscious of the limits of human discernment and wisdom. We at once feel that the motions of humanity are determined by forces and not by individuals, and that the intellect and experience of statesmen are

BANDE MATARAM,
6th March 1906.

merely instruments in the hands of the Power which manifests itself in these great incalculable forces. In ordinary times, we are apt to forget this and to account for all that happens as the result of this statesman's foresight or that genius' dynamic personality. But in times like the present we find it less easy to shut our eyes to the truth. We do not affect to believe, therefore, that we can discover any solution of these great problems or any sure line of policy by which the tangled issues of so immense a movement can be kept free from the possibility of inextricable anarchy in the near future. Anarchy will come. This peaceful and inert nation is going to be rudely awakened from a country of passivity and flung into a world-shaking turmoil out of which it will come transformed, strengthened, and purified. There is a chaos which is the result of inertia and the prelude of death, and this was the state of India during the last century. The British peace of the last fifty years was like the quiet green grass and flowers covering the corruption of a sepulchre. There is another chaos which is the violent reassertion of life and it is this chaos into which India is being hurried to-day. We cannot repine at the change, but are rather ready to welcome the pangs which help the storm which purifies, the destruction which renovates."

HINDOO PATRIOT.
6th March 1908.

275. The *Hindoo Patriot* observes that Sir Andrew Fraser's sympathetic reference to the national song *Bande Mataram*, possesses a rare value. It is hoped the boys will remember it and try to act up to His Honour's practical advice, for, more than a friend of the police, Sir Andrew is a friend of the boys. If His Honour's advice be acted upon by the youngmen of the country, a promising future may be store for the country.

BENGALER.
8th March 1908.

276. The *Bengaler* observes that the National Volunteer movement represents a new phase in the life of nationalism in Bengal. Like all that is new, it is connected with, and in a sense is, the outcome of the old order of things. The movement has now passed beyond the stage when calumny could do it harm. Like all great movements, this particular movement has been called into existence by the demands of the situation and it grows by the law of its being. Calumny could only add fresh impetus to it, and repression only strengthen it.

INDIAN EMPIRE.
10th March 1908.

277. Commenting on the reception of Bipin Chandra Pal after his release from jail, the *Indian Empire* observes that the enthusiasm that has made itself manifest over the proposed reception of Babu Bipin Chandra Pal on the occasion of his release from jail is an additional proof of the evolution of new life in this country. Bipin Babu might or might not have been right in the view he took of the people's relation with British Law as established in this country. But there is no denying the fact that he courted jail quite consciously and in the belief that he was vindicating the rights of the people. And it is gratifying that the people in their turn should readily recognise his *bond fides* and spirit of self-sacrifice and patriotism. He suffered the privations of jail in the vindication of a principle, in the assertion of a popular right. And it is only fit that the people should be eager to honour him.

AMRITA BASAR
PATRIKA.
11th March 1908.

278. Adverting to the release of Bipin Chandra Pal, the *Amrita Basar Patrika* writes:—
Our persecuted public men
"If so many of our patriotic workers have voluntarily and cheerfully courted a jail life, one of the reasons undoubtedly is the conviction that they carry with them the good wishes of their countrymen. Such being the case, we think every Indian, who has the welfare of his motherland at heart, should deem it a duty incumbent upon him to encourage a countryman, even if he may not agree with him in all matters, with his sympathy and support, when the latter unjustly incurs the displeasure of the authorities and is put to trouble by them. And if this is necessary in countries which are more or less governed by representative institutions, it is essential in India where the form of government is absolute despotism."

AMRITA BASAR
PATRIKA.
11th March 1908

279. With regard to the marriage of Mr. Justice Asutosh Mukerji's widow daughter, the *Amrita Basar Patrika* considers the silent and steady march of the social reform movement as extremely gratifying. Social reform forms part of the movement of national revival, and so it can be dispensed with no more than any particular limb or member of the body. The spirit of progress is abroad, and the man who tries to stifle it must be an object of as much pity as the ignorant dame who tried to push back the Atlantic with her mop.

280. The *Bengalee* states that the rejoicing in honour of the release of Babu Bepin Chandra Pal is practically a challenge to the authorities to take note of the spirit in which the country accepts persecution, how it adores the man whom the authorities seek to humiliate. If such is the feeling and attitude of the country, does it not behove the bureaucracy to pause in its career of repression?

BENGALUR,
11th March 1908.

281. Referring to the schemes for the constitution of the Congress which are now being drawn up in various quarters, *Bande Mataram* expresses a wish that the Congress as a body may and ought to form a seed out of which the future Indian Parliament must grow, and not be a sham representative assembly meant for passing exigencies, the constitution of which can be settled off-hand.

BANDE MATARAM,
11th March 1908.

282. Commenting on the popular rejoicings over the release of Bepin Chandra Pal, *Bande Mataram* calls upon its countrymen to remember those who are at present in jail suffering for the sake of their motherland and *swaraj*, and to ask themselves whether they are really working to bring about the great ideal for which these martyrs have immolated themselves.

BANDE MATARAM,
11th March 1908.

283. *Bande Mataram* regards the stupendous success of the reception accorded to Bepin Chandra Pal, as a convincing proof of popular feeling. It left no doubt in the minds of those who saw it that the nation is alive. The enemies of nationalism had consigned him to the solitude of a cell, hoping thereby to silence him for a while. But they were mere instruments in the hand of one who is ordering things so that Asia may move steadily to its resurgence.

BANDE MATARAM,
12th March 1908.

284. The *Kayastha Messenger* hails with delight the establishment of the Kayastha Practical Reform Association at Lucknow. That such an Association is at the present moment a necessity of the times, cannot be gainsaid, and the journal hopes it will do much good.

KAYASTHA
MESSENGER,
9th March 1908.

285. The *Kayastha Messenger* accords a warm and cordial welcome to the marginally-noted gentlemen on their return home after an educational career in England.

KAYASTHA
MESSENGER,
9th March 1908.

286. The *Amrita Bazar Patrika* is of opinion that the unprecedented demonstration in honour of the release of Bepin Chandra Pal proves the absolutely voluntary and spontaneous character of the movement: that the relentless policy of repression has, instead of crushing the national spirit, nourished and developed it. That seething discontent, due to an utterly heartless and unsympathetic rule, has silently permeated all classes of the Indian community. That the latter were seeking an opportunity to give vent to the pent-up feelings which were accumulating in their breasts for many months past in consequence of the attempts of the bureaucracy to strike terror into their hearts by the prosecution and imprisonment of noble-hearted souls to whom patriotism was as sacred as religion itself and the depth of whose conviction was remarkable. That the release of Babu Bepin Chandra Pal—one such victim of the irresponsible authorities—presented that long sought for opportunity, and there was an outburst of popular enthusiasm, the like of which was never seen in India. The demonstration, in short, was a loud, deep, and unmistakable protest of the public against the present pitiless method of governing the country—against the ruthless way in which popular feelings and sentiments were being trampled under foot—against the administration of justice which no longer commanded their confidence—and above all, against the ferocious manner in which the advocates of the New Spirit were being treated for their honest efforts to advance the cause of the country.

AMRITA BAZAR
PATRIKA,
12th March 1908.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.,
WRITERS' BUILDINGS,
The 14th March 1908.

G. C. DENHAM,
Spl. Asst. to the Depy. Insp.-Genl.
of Police, Crime and Railways, Bengal.

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